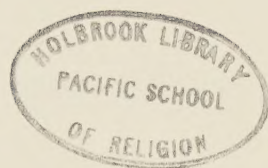


Digitized by the Internet Archive
in 2022 with funding from
Kahle/Austin Foundation





LUCIFER.

A THEOSOPHICAL MAGAZINE.

DESIGNED TO "BRING TO LIGHT THE HIDDEN THINGS OF DARKNESS."

FOUNDED BY

H. P. BLAVATSKY.

EDITED BY

ANNIE BESANT & G. R. S. MEAD.

The Light-bearer is the Morning Star, or Lucifer; and "Lucifer is no profane or Satanic title. It is the Latin *Luciferus*, the Light-bringer, the Morning Star, equivalent to the Greek *Φωσφόρος* . . . the name of the pure, pale Herald of Daylight."—YONGE.

VOLUME XIX.

SEPTEMBER, 1896—FEBRUARY, 1897.

LONDON :

THEOSOPHICAL PUBLISHING SOCIETY,
26, CHARING CROSS, S.W.

NEW YORK: 65, FIFTH AVENUE.

BENARES: THEOSOPHICAL PUBLISHING SOCIETY

MADRAS: "THE THEOSOPHIST" OFFICE, ADYAR

1897.



74823

BP
~~500~~
~~75~~
~~1.19~~
1896/97

INDEX.

	PAGE
Activities, Theosophical	76, 170, 250, 342, 425, 514
Asceticism, Theosophical. Dr. A. A. WELLS	273
Catholic Dogma, Evolution and. Dr. A. A. WELLS	361
Christianity according to Tolstoy. Hon. OTWAY CUFFE	330
Correspondence	337, 423, 512
Dreams, On. SVAPNIN	33
Eckharthausen, The Theosophy of. Mrs. SINNETT	206
Equinox Cycle and its relation to the Mahâ Yuga. D. GOSTLING	471
Evolution and Catholic Dogma. Dr. A. A. WELLS	361
Gnostic MS., The New. G. R. S. MEAD	242
Gnostics of the First Two Centuries, Among the. G. R. S. MEAD	290, 376, 478
Invisible Helpers. C. W. LEADBEATER	233, 304, 402
Jujitsu. CHARLES HARVEY	196
Letters to a Catholic Priest. Dr. A. A. WELLS	121
Light and Dark Sides of Nature, The. Mrs. BESANT	114, 177
Lives of the Later Platonists, The. G. R. S. MEAD	16, 103, 186
Mind in Nature, The. H. P. BLAVATSKY	9
Musings of a Neophyte. Dr. A. A. WELLS	59
New Gnostic MS., The. G. R. S. MEAD	242
Occultism in English Poetry. Mrs. HOOPER	52, 155, 213
Phædo of Plato, The. W. C. WARD	449
Power, Knowledge and Love. Miss ARUNDALE	226, 282
Power of an Endless Life, The. A. FULLERTON	140
Psychology, the Science of the Soul. H. P. BLAVATSKY	97
Remarkable Passages in the N.T., On some. F. H. BOWRING	462
Reviews—	
Antichrist Legend, The. W. BOUSSET	255
Apocalypse of Baruch, The. Trans. by R. H. CHARLES	518
Apocryphes Ethiopiens, Les. 'Trans. by RENÉ BASSET	524
Ascent of Man, The. Prof. H. DRUMMOND	345
Assembly of the Sages, The. A. E. WAITE	167
Blank Page, A. PILGRIM	260

Reviews (*continued*)—

Castes dans l'Inde, Les. EMILE SENART	347
Chariot of the Flesh, The. HENRY PEEK	436
Devachanic Plane, The. C. W. LEADBEATER	253
Egyptian Magic. Ed. by W. WYNN WESTCOTT	432
Ève Nouvelle, L'. JULES BOIS	432
Greek Life and Thought. Prof. J. P. MAHAFFY	259
Growth of the Soul, The. A. P. SINNETT.	84
Hindu Castes and Sects. J. W. BHATTACHARYA	347
History of Egypt from the Earliest Times, A. W. M. FLINDERS PETRIE	428
Human Aura, The. A. MARQUES	522
Hymns of the Atharva-Veda. Trans. by MAURICE BLOOM- FIELD	523
Judaism, Studies in. S. SCHECHTER	519
Magical Ritual of the Sanctum Reguum, The. ELIPHAS LÉVI	166
Ozmar, the Mystic. EMERIC HULME-BEAMAN	435
Pistis Sophia. Trans. by G. R. S. MEAD	164
Psychic Vigil, A. "X RAYS"	435
Questionnaire Théosophique Élémentaire. D. A. COURMES	434
Sivagnana Botham of Meikanda Deva. Trans. by J. M. NALLASAWMI PILLAI	257
Thoughts on Religion. G. J. ROMANES	253
Transcendental Universe, The. C. G. HARRISON	260
Upanishads, The. Trans. by G. R. S. MEAD, and J. C. Chattopâdhyâya	162
Vase Sacré, Le. ÉMILE BURNOUF	82
Wizard, The. RIDER HAGGARD.	437
Yoga-Vâsishṭha. Trans. by K. U. SVÂMI Aiyer	168
Sânkhya Philosophy, The. BERTRAM KEIGHTLEY 41, 148, 316, 468, 505	
Steps of the Path, The. C. W. LEADBEATER	128
Theosophical Activities	76, 170, 250, 342, 425, 514
Theosophical Asceticism. Dr. A. A. WELLS	273
Theosophical and Mystic Publications.	86, 174, 261, 349, 437, 525
Theosophy and Science. Prof. JOHN MACKENZIE	413, 489
Theosophy of Eckhartshausen, The. Mrs. SINNETT	206
Thought-Forms. Mrs. BESANT	65
Tolstoy, Christianity according to. Hon. OTWAY CUFFE	330
Unknown Philosopher, The. Mrs. COOPER-OAKLEY	324, 390, 496
Watch-Tower, On the	I, 89, 177, 265, 353, 441

LUCIFER.

ON THE WATCH-TOWER.

LUCIFER sees to-day the opening of a new volume ; the nineteenth section of his life is unfolding before him. Nine years of varied fortunes, of joys and sorrows, defeats and triumphs, have rolled over his head since H. P. Blavatsky and the writer of *Light on the Path* supported his baby steps. Ere long H. P. Blavatsky was left alone, and then found another to bear her company, in whose hands she left her work, and that one with another of her pupils stand on each side of LUCIFER to-day. The youth's life is growing strong, and he faces fearlessly his tenth year, loyal alike to his Founder and to the Society to whose service she dedicated him. When he fails in loyalty to either may he perish, but while he keeps faith to both may his life endure.

* * *

Once more I bid physical farewell to English friends, to voyage eastwards to the land best loved by H. P. B. There some months of work lie before me, the Convention at Benares, travelling in the Punjab and through Scind, the twenty-first Anniversary Meeting of the T.S. at Adyar, with whatever else may present itself to do. Then westwards again, not to fold wing in England, but to overpass the wide Atlantic and alight on the shores of the New World, to speak for Theosophy for the fifth time in the United States. Noble is the monument that H. P. B. built for herself in this world, that to whatever continent one of her children travels, he is sure of welcome from others who are also of her family, who give the hailing sign and know the lion's grip.

* * *

Our best bookworm familiar has brought to light a fat little

volume both quaint and interesting, written by one known to the profane world as Mr. John Heydon, but hailed by his friends as Eugenius Theodidactus. He calls himself "a Servant of God and a Secretary of Nature," and appears to have incurred the wrath of Oliver Cromwell by his loyalty to the Stuart House in the days of its humiliation. He published in 1662 *The Holy Guide*, "leading the Way to the Wonder of the World (a compleat Phisitian), teaching the Knowledge of all things, Past, Present and to Come." The book is Rosicrucian, and deals with numbers, medicines and alchemical researches in a most entertaining way, for anyone who is not repelled by a rather crabbed style and old lettering.

* * *

The preface recites the adventures which befell John Heydon and his friends when voyaging from "Sydmouth for London and Spain by the South Sea"; they took with them "victuals for twelve moneth," but were so driven by "strong and great windes" that they found themselves foodless "in the midst of the greatest wilderness of Waters in the World". Praying to God to show them land "as in the Beginning he discovered the Face of the Deep, and brought forth Dry-land," they next day saw thick clouds which they hoped overhung it; so indeed it proved, and they came to "the Port of a faire City." Here they met with a marvellously good reception at the hands of a strange people and were courteously entertained, and after a while Mr. Heydon heard from a member of the Rosicrucian fraternity the strange story of the Christianizing of the land twenty years after the Ascension of Christ.

* * *

The land was an island, and in ancient times had been well-known, and had been possessed of a fine navy, and had sent its ships beyond the Pillars of Hercules into the Mediterranean Sea, being itself situate far away in the great ocean with America for its nearest neighbour. Peru, then named Coya, was a mighty state, and came across "the South Sea" to invade the island, which was ruled by Phroates, "who was raised three times from death to life, a wise Man and great Warriar." He forced the invaders to surrender by his clever strategy, and sent them back to their own land, but the "Divine Revenge overtook not long after those proud enter-

prises" (there was also one from Mexico against Judæa), and America was whelmed under a deluge.

*
* * *

Later a still greater king, Eugenius Theodidactus, made laws to preserve the island in secrecy, while ingeniously arranging to gain knowledge of the doings of the world in general, and he instituted an order, called "The Temple of the Rosie Crosse," the object of which was "the Knowledge of Causes and Secret Motions of Things." This order had caves, some under great hills and mountains, above seven miles deep, where lived certain hermits, men of very long life; and there were towers, built to a height of half a mile, some set on high mountains to pierce into yet loftier regions, where also hermits dwelt. There were great houses, where meteors, snow, hail and rain were imitated and demonstrated, and the brethren knew how to raise plants from soil without seeds, and to make new plants, and change one into another. There were orchards for scientific breeding of trees, and enclosures for animals, wherein new kinds were produced, and they were made to "differ in colour, shape, activity, many ways," and in which it seems that experimental surgery and physic were practised on the animals—ancient vivisection, alas! The results of the discoveries of the wise men were spread through the kingdom. All sorts of mechanical inventions also were made by these Rosicrucians, and they manipulated rays of light, and had magnifying glasses of all kinds, and made artificial rainbows and haloes, understanding reflection and refraction. They contrived "echoes" which gave back the voice changed in pitch, in volume, and even in uttered words. They constructed engines of war, and fire that would burn in water, and flying machines, and ships that went under the water, and curious clocks. Some of the discoveries were made public, others were guarded by an oath of secrecy. Wise men traversed the country, which was divided into circuits, in order to publish profitable inventions, to give warning of floods, tempests, earthquakes, swarms of noxious creatures, etc., and to give counsel to the people as to prevention and remedy. Glancing over the whole account, we may recognize in this "strange story" much that recalls the glories of the Toltec civilization, and it seems likely that some fragmentary traditions of

that ancient empire were found surviving by John Heydon, or in some way became known to him. If our readers compare this with *The Story of Atlantis*, in which are recounted the things seen clairvoyantly by some occult students among ourselves, they will find some very interesting points of contact, though the occultists' account is naturally fuller and more precise.

* * *

Apart from this curious preface, there are many interesting things in *The Holy Guide*. Speaking of the knowledge possessed by Pythagoras of the science of numbers, it relates his crossing a river with his companions and the river greeting him, and tells of his "Walking aloft in the Aire." After giving the sacred Tetractys, the 1, 2, 3, 4=10, it mentions the less familiar and more complex form, in which the first four masculine numbers, 1, 3, 5, 7 were joined to the first four feminine numbers, 2, 4, 6, 8, and summed to 36, signifying the manifested universe, in which the active and passive principles, spirit and matter, are wedded in an indissoluble union. It will be noticed how the number 4 prevails through all these combinations, the four masculine figures giving $16=4^2$, while the four feminine give $20=4 \times 5$. Hence the Tetractys stands ever as the symbol of the universe, whether as manifested, or in the ideal form of ten containing all numbers, or as ①.

* * *

Our author tells us also of "an angel" who will "instruct men how they shall for a time forsake their bodies, and come in again," and how "flying in the aire" becomes easy. It is interesting thus to catch glimpses of the fact that Mr. John Heydon knew many of the things familiar to Theosophists to-day, and he speaks also in a tone that shews the school to which he belongs :

But the safest Magick is the sincere consecrating a man's soul to God, and the aspiring to nothing but so profound a pitch of humility, as not to be conscious to our selves of being at all touched with the praise and applause of men, and to such a free and universal sense of charity, as to be delighted with the welfare of another as much as our own.

* * *

Many of our readers are well off, and wish to know how they may help the T. S. A rare opportunity offers of securing a work of which only two hundred copies were issued and were given away to

learned men, and which consequently very seldom comes into the book market. It consists of twelve volumes, *The Report of the Bureau of Ethnology*, a department of the Smithsonian Institute, and it contains information to be found nowhere else in a collected form, touching the Indian tribes of America, their folk-lore, magical ceremonies, religion, traditions, and a mass of other valuable detail for the student. Such a book ought to be found in the library of the European Section, and one of our wealthier members would do a useful thing by sending the General Secretary a cheque for £6 to purchase it. If more than one person is moved by the spirit of generosity, the cheques, unless otherwise directed by the donors, will be spent in the purchase of two or three other valuable books which should find their way into the library.

* * *

Many will be glad to hear that the Adelphi Lodge, on which our old and ever ardent colleague, Mr. J. M. Watkins, has spent so much energy, has just taken two rooms at 8, Duke Street, Adelphi, and is opening them to members as reading and sitting rooms, every member having a key. The first weekly meeting will be held ere these lines are in our readers' hands, on Monday, September 7th. The membership of the Lodge ought to increase now that it offers the advantage of a quiet refuge in the very midst of one of the busiest parts of London to those who are employed there, but may have an hour's leisure in the middle of the day.

* * *

Another of the extraordinary schemes of which the United States seem to have the monopoly is announced as a "gigantic plan of Chicagoans." A structure, estimated to cost \$300,000, is to be raised as "a temple of light, a new university, from which, by the disclosure of achievements of the ancients, a new epoch is to date in the education of man." This wonderful building has a lower story circular in shape, 144 feet in diameter, a second story consisting of a cube 81 feet square, and a roof forming a pyramid. The circle, cube and pyramid are thus combined, and within this mystic structure are to be taught alchemy and other "lost" sciences, the only link with worldly knowledge being through astronomy. The truths of every religion are to be made plain, and "everything of a

metaphysical, theosophical, spiritualistic, phrenological, psychological, or mesmeric nature" is to be laid open. The study of vibrations is to send forth new floods of light, and "within the pyramid and cube the ancient mysteries will be a feature, and such demonstrations as are needed for the highest development of mind and soul qualities will be given. Here Theosophists will find a haven of rest and eternal joy, for the time being, at least. Here the mysteries will play the active and interesting part that ever leads souls onward and upward to the apex of higher and complete consciousness." Poor Theosophy! what schemes are now started in its name, and how easy it seems to collect thousands of dollars for any undertaking that promises knowledge of "mysteries"—as though the true Mysteries had ever been lost, or entrance to them would be subjected to the degradation of popular advertisement. Messrs. Ormsby and Kintz are the special "revivers" whose plan has been sent to me.

* * *

When I visit the States next spring, I fear the re-statement of the Ancient Wisdom as taught by H. P. Blavatsky and the School to which she belonged will sound very flat and tame in the midst of such great promises as the above. Yet a sober philosophy of life has a lasting value and attractiveness that endure when these vast undertakings that promise so much and perform so little have passed away.

* * *

The *Spectator* strikes a true note in commenting on some triumphant remarks made by M. Berthelot, the French chemist, at the International Congress of Applied Chemistry at Paris. He alleged that by the great discoveries of "science a new man was being created in a new earth." The *Spectator* points out that no scientific revolution, nothing that affects only the material nature of man, can make "a new man." Only forces that touch the inner life can in truth make all things new.

You may produce wildernesses of machinery and pile process upon process, but the mind of man remains untouched and unchanged. It is not the perfecting of the arts of life or any revolution in the trades of the butcher, the baker, or the smith, that will make a new man in a new earth. The great changes in the world, the revolutions that really count, that shake the globe, and do indeed leave a new

man in a new earth, come when the spirit is touched, not when this or that ingenious triumph is achieved over matter. One word that is capable of touching the heart and moving the conscience of mankind is more potent, more prevailing, than the discovery of any trick, however strange and subtle, for harnessing the lightning, or bringing bread from earth and stones

Suppose for a moment that the wildest dreams of science come true, that the air becomes as easily navigable as the sea, and is cut by thousands of aerial keels; that new discoveries in hygiene make men live a hundred and fifty years; that disease is almost banished; and that a thousand facilities are added to the conduct of life by the gift of science. Now, can anyone seriously declare that under such conditions man and the world would be in reality very much changed, that he would think more deeply than Socrates, or live more nobly than St. Francis of Assisi or John Wesley, or that he would be less liable to passion and error than the man of to-day? Would the Röntgen rays, even when finally developed, fulfil "the splendid purpose in his eyes," or beef by chemical process take the deceit from his heart and the lie from his lips? A thousand times "No." They might make us live longer and multiply more freely, but nothing more. Now, consider what would happen if by any chance those who are now trying to investigate the phenomena of the soul and its operations should be able to show mankind beyond doubt that they had negatived the materialistic explanation of the universe, had proved to demonstration the continued existence of the spirit after death, and had made the world beyond the grave, and the possibility of communicating therewith, a matter of certainty, not of conjecture. No doubt that may be a wild hypothesis, and we do not state it because we think it likely to happen, but merely by way of assumption. Still, supposing these spiritual discoveries were made positive facts, can any one doubt for an instant that the effect on man would be infinitely greater than those which could be produced by any conceivable material improvement or by any of the gifts of applied chemistry? The certain knowledge of another world would indeed make a new man and a new world. Flying machines would no more alter the world than did steam. The day after their invention they would be sneered at as "improved balloons," while the "process" chops and steaks would be criticised as nothing but "our old friend Parish's chemical food made in a solid form and cut into lengths." Who can pretend that if an after-life were to become as demonstrable as the movement of the planets, mankind would ever be the same?

* * *

Most surely is this true. But why should the *Spectator* have so small faith in the divine powers in man as to deem it a "wild hypothesis" that he should come into touch with his kin on the other side of death? Is death never to be conquered, the grave never to be overstepped? There was once an Initiate who cried triumphantly, "Thanks be to God who giveth us the victory," but in these modern days the *Spectator*, even while speaking of the changes wrought by

the Christ in whom it believes, has not yet courage enough to credit the splendid truth that the powers of the unseen world can be wielded by men in the present as well as by men in the past. Still let us be glad that it speaks out bravely against that glorifying of the outer life which is the most subtle foe of spirituality.

*
* * *

Nature for August 20th has an interesting paragraph on the "great southern continent, of which Australia, peninsular India, Southern Africa and South America are the now isolated remnants." This vast tract of land, our Lemuria, has been named Gondwánaland by the scientists, and evidences of its existence are being accumulated. "Remains of the peculiar Gondwána flora" are being recognized in these now widely separated lands, and it is considered likely that the region from South America through Africa and India to Australia must have been mainly land. Here is another road along which science is travelling, which will once more lead it in the direction of Theosophy.

*
* * *

An interesting use of a new form of phonograph, called a graphophone, is to be made in Swedish Schools by a Swedish gentleman, Mr. P. Dallander. He is obtaining phonograms from a number of well-known speakers, and he proposes to introduce these into all schools in which English is taught, in order that the children may hear English "as she is spoke," and may thus learn to speak it correctly as to accent, as well as to write it grammatically. He chanced to have heard me lecture at Brixton, and came with a note of introduction from my old friend, Mr. Herbert Burrows, to ask for some specimens of speech. As very many thousands of young people will listen to these phonograms, I thought it was a good opportunity of putting before them noble ethics, so spoke one cylinderful of the *Voice of the Silence* from our H. P. B., whose honoured name will thus reach many who might never otherwise hear of her, and a second from "an Indian Scripture, the *Bhagavad Gítá*," selecting the splendid passage from Discourse II. on the re-incarnating Soul. It was strange afterwards to hear the familiar words spoken out from the instrument, each one sounding out clearly and perfectly. May they reach some young hearts for good.

THE MIND IN NATURE.

BY H. P. BLAVATSKY.

GREAT is the self-satisfaction of modern science, and unexampled its achievements. Pre-Christian and mediæval philosophers may have left a few landmarks over unexplored mines: but the discovery of all the gold and priceless jewels is due to the patient labours of the modern scholar. And thus they declare that the genuine, real knowledge of the nature of the Kosmos and of man is all of recent growth. The luxuriant modern plant has sprung from the dead weeds of ancient superstitions.

Such, however, is not the view of the students of Theosophy. And they say that it is not sufficient to speak contemptuously of "the untenable conceptions of an uncultivated past," as Mr. Tyndall and others have done, to hide the intellectual quarries out of which the reputations of so many modern philosophers and scientists have been hewn. How many of our distinguished scientists have derived honour and credit by merely dressing up the ideas of those old philosophers, whom they are ever ready to disparage, is left to an impartial posterity to say. But conceit and self-opinionatedness have fastened like two hideous cancers on the brains of the average man of learning; and this is especially the case with the Orientalists—Sanskritists, Egyptologists and Assyriologists. The former are guided (or perhaps only pretend to be guided) by post-Mahâbhâratan commentators; the latter by arbitrarily interpreted papyri, collated with what this or the other Greek writer said, or passed over in silence, and by the cuneiform inscriptions on half-destroyed clay tablets copied by the Assyrians from "Accado-" Babylonian records. Too many of them are apt to forget, at every convenient opportunity, that the numerous changes in language, the allegorical phraseology and evident secretiveness of old mystic writers, who were generally under the obligation never

to divulge the solemn secrets of the sanctuary, might have sadly misled both translators and commentators. Most of our Orientalists will rather allow their conceit to run away with their logic and reasoning powers than admit their ignorance, and they will proudly claim like Professor Sayce* that they have unriddled the true meaning of the religious symbols of old, and can interpret esoteric texts far more correctly than could the initiated hierophants of Chaldæa and Egypt. This amounts to saying that the ancient hierogrammatists and priests, who were the inventors of all the allegories which served as veils to the many truths taught at the Initiations, did not possess a clue to the sacred texts composed or written by themselves. But this is on a par with that other illusion of some Sanskritists, who, though they have never even been in India, claim to know Sanskrit accent and pronunciation, as also the meaning of the Vaidic allegories, far better than the most learned among the greatest Brâhmanical pundits and Sanskrit scholars of India.

After this who can wonder that the jargon and blinds of our mediæval alchemists and Kabalists are also read literally by the modern student; that the Greek and even the ideas of Æschylus are *corrected* and improved upon by the Cambridge and Oxford Greek scholars, and that the veiled parables of Plato are attributed to his "ignorance." Yet, if the students of the dead languages know anything, they ought to know that the method of extreme necessitarianism was practised in ancient as well as in modern philosophy; that from the first ages of man, the fundamental truths of all that we are permitted to know on earth were in the safe keeping of the Adepts of the sanctuary; that the difference in creeds and religious practice was only external; and that those guardians of the primitive divine revelation, who had solved every problem that is within

* See the *Hibbert Lectures* for 1887, pages 14-17, on the origin and growth of the religion of the ancient Babylonians, where Prof. A. H. Sayce says that though "many of the sacred texts were so written as to be intelligible *only to the initiated* [*italics mine*] . . . provided with keys and glosses," nevertheless, as many of the latter, he adds, "are in our hands," they (the Orientalists) have "a clue to the interpretation of these documents *which even the initiated priests did not possess.*" (p. 17.) This "clue" is the modern craze, so dear to Mr. Gladstone, and so stale in its monotony to most, which consists in perceiving in every symbol of the religious of old a solar myth, dragged down, whenever opportunity requires, to a sexual or phallic emblem. Hence the statement that while "Gisduhar was but a champion and conqueror of old times," for the Orientalists, who "can penetrate beneath the myths" he is but a solar hero, who was himself but the transformed descendant of a humbler God of Fire (*loc. cit.*, p. 17).

the grasp of human intellect, were bound together by a universal freemasonry of science and philosophy, which formed one unbroken chain around the globe. It is for philology and the Orientalists to endeavour to find the end of the thread. But if they will persist in seeking it in one direction only, and that the wrong one, truth and fact will never be discovered. It thus remains the duty of psychology and Theosophy to help the world to arrive at them. Study the Eastern religions by the light of Eastern—not Western—philosophy, and if you happen to relax correctly one single loop of the old religious systems, the chain of mystery may be disentangled. But to achieve this, one must not agree with those who teach that it is unphilosophical to enquire into first causes, and that all that we can do is to consider their physical effects. The field of scientific investigation is bounded by physical nature on every side; hence, once the limits of matter are reached, enquiry must stop and work be re-commenced. As the Theosophist has no desire to play at being a squirrel upon its revolving wheel, he must refuse to follow the lead of the materialists. He, at any rate, knows that the revolutions of the physical world are, according to the ancient doctrine, attended by like revolutions in the world of intellect, for the spiritual evolution in the universe proceeds in cycles, like the physical one. Do we not see in history a regular alternation of ebb and flow in the tide of human progress? Do we not see in history, and even find this within our own experience, that the great kingdoms of the world, after reaching the culmination of their greatness, descend again, in accordance with the same law by which they ascended? till, having reached the lowest point, humanity reasserts itself and mounts up once more, the height of its attainment being, by this law of ascending progression by cycles, somewhat higher than the point from which it had before descended. Kingdoms and empires are under the same cyclic laws as planets, races, and everything else in Kosmos.

The division of the history of mankind into what the Hindus call the Sattva, Tretya, Dvâpara and Kali Yugas, and what the Greeks referred to as "the Golden, Silver, Copper, and Iron Ages" is not a fiction. We see the same thing in the literature of peoples. An age of great inspiration and unconscious productiveness is invariably followed by an age of criticism and consciousness. The

one affords material for the analyzing and critical intellect of the other. The moment is more opportune than ever for the review of old philosophies. Archæologists, philologists, astronomers, chemists and physicists are getting nearer and nearer to the point where they will be forced to consider them. Physical science has already reached its limits of exploration; dogmatic theology sees the springs of its inspiration dry. The day is approaching when the world will receive the proofs that only ancient religions were in harmony with nature, and ancient science embraced all that can be known." Once more the prophecy already made in *Isis Unveiled* twenty-two years ago is reiterated. "Secrets long kept may be revealed; books long forgotten and arts long time lost may be brought out to light again; papyri and parchments of inestimable importance will turn up in the hands of men who pretend to have unrolled them from mummies, or stumbled upon them in buried crypts; tablets and pillars, whose sculptured revelations will stagger theologians and confound scientists, may yet be excavated and interpreted. Who knows the possibilities of the future? An era of disenchantment and rebuilding will soon begin—nay, has already begun. The cycle has almost run its course; a new one is about to begin, and the future pages of history may contain full evidence, and convey full proof of the above."

Since the day that this was written much of it has come to pass, the discovery of the Assyrian clay tiles and their records alone having forced the interpreters of the cuneiform inscriptions—both Christians and Freethinkers—to alter the very age of the world.*

The chronology of the Hindu Purânas, reproduced in *The Secret Doctrine*, is now derided, but the time may come when it will be universally accepted. This may be regarded as simply an assumption, but it will be so only for the present. It is in truth but a question of time. The whole issue of the quarrel between the defenders of ancient wisdom and its detractors—lay and clerical—rests (a) on the incorrect comprehension of the old philosophers, for

* Sargon, the first "Semitic" monarch of Babylonia, the prototype and original of Moses, is now placed 3,750 years B.C. (p. 21), and the Third Dynasty of Egypt "some 6,000 years ago," hence some years before the world was created, agreeably to Biblical chronology. (*Vide Hibbert Lectures on Babylonia*, by A. H. Sayce, 1887, pp. 21 and 33).

the lack of the keys the Assyriologists boast of having discovered; and (b) on the materialistic and anthropomorphic tendencies of the age. This in no wise prevents the Darwinists and materialistic philosophers from digging into the intellectual mines of the ancients and helping themselves to the wealth of ideas they find in them; nor the divines from discovering Christian dogmas in Plato's philosophy and calling them "presentiments," as in Dr. Lundy's *Monumental Christianity*, and other like modern works.

Of such "presentiments" the whole literature—or what remains of this sacerdotal literature—of India, Egypt, Chaldæa, Persia, Greece and even of Guatamala (*Popul I'uh*), is full. Based on the same foundation-stone—the ancient Mysteries—the primitive religions, all without one exception, reflect the most important of the once universal beliefs, such, for instance, as an impersonal and universal divine Principle, absolute in its nature, and unknowable to the "brain" intellect, or the conditioned and limited cognition of man. To imagine any witness to it in the manifested universe, other than as Universal Mind, the Soul of the universe—is impossible. That which alone stands as an undying and ceaseless evidence and proof of the existence of that One Principle, is the presence of an undeniable design in kosmic mechanism, the birth, growth, death and transformation of everything in the universe, from the silent and unreachable stars down to the humble lichen, from man to the invisible lives now called microbes. Hence the universal acceptance of "Thought Divine," the Anima Mundi of all antiquity. This idea of Mahat (the great) Âkâsha or Brahmâ's aura of transformation with the Hindus, of Alaya, "the divine Soul of thought and compassion" of the trans-Himâlayan mystics; of Plato's "perpetually reasoning Divinity," is the oldest of all the doctrines now known to, and believed in, by man. Therefore they cannot be said to have originated with Plato, nor with Pythagoras, nor with any of the philosophers within the historical period. Say the *Chaldæan Oracles*: "The works of nature co-exist with the intellectual [νοερόν], spiritual Light of the Father. For it is the Soul [ψυχὴ] which adorned the great heaven, and which adorns it after the Father."

"The incorporeal world then was already completed, having its seat in the Divine Reason," says Philo, who is erroneously accused of deriving his philosophy from Plato.

In the Theogony of Mochus, we find Æther first, and then the air; the two principles from which Ulom, the *intelligible* [νοητός] God (the visible universe of matter) is born.

In the Orphic hymns, the Eros-Phanes evolves from the Spiritual Egg, which the æthereal winds impregnate, wind being "the Spirit of God," who is said to move in æther, "brooding over the Chaos"—the Divine "Idea." In the Hindu *Kathopanishad*, Purusha, the Divine Spirit, stands before the original Matter; from their union springs the great Soul of the World, "Mahâ-Âtmâ, Brahm, the Spirit of Life;" these latter appellations are identical with the Universal Soul, or Anima Mundi, and the Astral Light of the Theurgists and Kabalists.

Pythagoras brought his doctrines from the eastern sanctuaries, and Plato compiled them into a form more intelligible than the mysterious numerals of the Sage—whose doctrines he had fully embraced—to the uninitiated mind. Thus, the Kosmos is "the Son" with Plato, having for his father and mother the Divine Thought and Matter. The "Primal Being" (*Beings*, with the Theosophists, as they are the collective aggregation of the divine Rays), is an emanation of the Demiurgic or Universal Mind which contains from eternity the idea of the "to be created world" within itself, which idea the unmanifested LOGOS produces of Itself. The first Idea "born in darkness before the creation of the world" remains in the unmanifested Mind; the second is this Idea going out as a reflection from the Mind (now the manifested LOGOS), becoming clothed with matter, and assuming an objective existence.

[A most interesting corroboration of H. P. B.'s statements in the above article as to approaching discoveries and as to Sargon, may be found in the remarkable account of recent Babylonian excavations given by the Constantinople correspondent of the *Daily News*. He says that the expedition sent to Nippur by the University of Pennsylvania, now under the direction of Professor Hilprecht, has obtained, and the Professor has been piecing together and deciphering and classifying the inscriptions on some thousands of

fragments of vases and other objects, all dug up in the excavations at Nippur. His predecessor, Dr. Peters, had opened up the great mound at Nippur, and had dug down to what he believed to be the ground-level of the ancient city. Professor Hilprecht's party dug down through this, and have uncovered remains belonging to four thousand years of Babylonian history. Sixty-six feet in all is the depth of the two excavations, Professor Hilprecht having pierced thirty feet below his predecessor. At a depth of fifty-nine feet a keystone arch was found, the oldest yet known, that cannot be later, the Professor thinks, than B.C. 5,000. The wall of the city was built of bricks twenty inches square, and was seventeen feet high and forty-five feet wide; upon the top of this was another wall, but it is ruined so that its height cannot be determined. A vast number of broken vases, bricks, tablets, etc., were found, bearing inscriptions, and from these the Professor hopes to obtain a continuous history of Babylonia. The history is carried back in cuneiform writing to at least seven thousand years before Christ: the Professor thinks the records go back eight thousand years, but will not assert more than he can amply prove.

A second expedition sent out by France is working at Telo, and has unearthed "a number of dated cuneiform tablets of Sargon the First and his son Naram-Sin . . . By this important find all questions as to the mythical character of Sargon are put an end to, and he is shewn to have been a real person" [not a solar myth]. One tablet mentions the year when Sargon marched against Palestine, B.C. 3,300. It is thought that vast stores of remains will be found along the banks of the Euphrates and the Tigris.

After a while we shall have established scientifically the existence of many an ancient hero, now etherealized into a sun-myth, and as the solar-myth theory fades away and can no longer be held to be the sufficient foundation for all ancient religions, the veil of Isis will begin to be lifted and the face of Truth will appear.—A. B.]

THE LIVES OF THE LATER PLATONISTS

JAMBLICHUS.

(Continued from p. 469.)

THE CHALLENGE OF ALYPIUS.

It was probably in Alexandria that Jamblichus passed the greater part of his life, for we are told that many of the pupils of Alypius, who was then the most famous rhetorician in the city, became the disciples of Jamblichus. This Alypius was remarkable for the smallness of his stature, and the acuteness of his intellect; Jamblichus had a great admiration for him and they were warm friends.

At this time the great social revolution inaugurated by Christianity was at its height throughout the Roman empire, and the minds of all men were directed to the solution of the same great problems which attract the attention of so many in our own times. The question of property especially agitated society; and the possession of hereditary wealth and the accumulation of huge fortunes were looked upon by socialistic agitators as "a robbery of the people," and by the more philosophical disputants as an act of injustice. Capital and labour were at loggerheads, and communistic and socialistic panaceas were hotly discussed. The first meeting of Jamblichus and Alypius was a trial of strength on this most vital topic of the hour. One fine day the two most famous teachers in Alexandria, accompanied by their pupils, met face to face. It was a dramatic moment in that city of debates, and all waited with breathless interest to watch the encounter. Jamblichus remained silent, and Alypius instead of entering into the discussion of some technical philosophical subject as all expected, at once confronted Jamblichus with the social question of the moment, putting it as a debating point. "Tell me, philosopher," he cried, "is not the rich

man unjust, or an unjust man's heir? Yes or no? For there is no middle term in this case." But Jamblichus was not to be so easily defeated; like all the Platonists he understood the doctrines of reincarnation and karma; as he himself says, what may seem unjust to men is not unjust in the eyes of higher powers, for men see only one short life, while the higher powers behold all the lives of each individual. Moreover, he knew that wealth was by no means a blessing in itself, and that true riches consisted of other things. He accordingly replied: "Most admirable sir, as to whether this man or that have a superfluity of external things is not a subject of discussion with us; what we take interest in is this, whether he be well endowed with that virtue which is the proper characteristic of a true philosopher." And so he ended the interview.

Nevertheless Jamblichus perceived that Alypius was a man to be cultivated, and often visited him, and on his death wrote a kind of biography of his friend; for Alypius himself did not commit anything to writing. This biography, however, was rather an idealization of some of the best ideas of Alypius than a historical document. Alypius died at an advanced age; his pupils were exceedingly numerous, and had come from all parts of the Roman empire to hear him.

That Jamblichus spent much time at Alexandria is not only shown by the above incident, but is also confirmed by his profound knowledge of the theology and theurgy of the Egyptians. Jamblichus died shortly after Alypius, somewhere about the year 330. Such are the few incidents of his life of which any record has been left.

THE WORKS OF JAMBLICHUS.

Though Jamblichus was by no means so prolific a writer as Porphyry, nevertheless he plied his stylus with great industry, and demonstrated the similarity of the "barbarian theology," or the theosophy of such peoples as the Chaldeans, Assyrians and Egyptians, with the teachings of Pythagoras and Plato. His best known work is the treatise which has already been referred to, entitled *On the Mysteries*. In this defence of the occult side of the ancient religion, Jamblichus assumes the character of an Egyptian hierophant, and from that standpoint replies to the criticisms of Porphyry. To the student of occultism many of the objections of

Porphyry are puerile and display woeful ignorance. They are of the most materialistic and sceptical nature, and we cannot but suppose in face of the many proofs of far superior knowledge afforded us in the rest of Porphyry's works, that he, like Jamblichus, was playing a part, and assuming the character of the *advocatus diaboli*, to make the case of the "other side" as strong as possible.

The answers of Jamblichus are very closely argued and are of a philosophical nature; it is difficult to follow them in any existing translation, and the meaning can only be grasped by frequent reference to the original text. The work deals especially with the ideas of deity and the hierarchies of intelligencies with which the theurgist was believed to come in contact, such as "gods," "dæmons," and elementals, their different orders and how to distinguish them, as the consciousness was raised to other planes, and finally united with deity. But those who look to it for occult recipes will be disappointed; the practical side of the matter is excluded, the theoretical alone being dealt with. And indeed this was the method pursued by all the members of the School in their published works. *On the Mysteries* is a philosophical defence of the occultism of the temples, but there is nothing in it to show what methods Jamblichus himself followed.

Another of his works on theurgy, now lost, was entitled *Concerning the Gods*, and it was from this that the Emperor Julian derived most of his information for his oration *To the Sovereign Sun*. Yet another important work on theurgy or the "divine art," was his treatise, in at least twenty-seven books, *On the Perfection of the Chaldaic Philosophy*, which was studied with avidity by Proclus and bore on the philosophy of those famous Oracles which were of such utility to the members of the School in their inner work.

Of his philosophical works the most important was *On the Philosophy of Pythagoras*, in ten books. It contained the life of Pythagoras, an exhortation to philosophy to serve as an introduction to the study of Plato, treated of physics, ethics and mathematics as understood by the Pythagoreans, and of the theological aspect of numeration, music, geometry and the theory of the spheres. He also wrote several commentaries on Aristotle and Plato, and also a treatise on the soul, and another on reincarnation, in which he stated that reincarnation from men to animals, and from animals

to men was impossible, and that it only occurred from animals to animals, and from men to men.

A list of titles of Jamblichus' works will be given at the end of these biographies, but only five of his philosophical treatises have come down to us. It was, however, not so much as a writer that Jamblichus was respected by his disciples, as for that occult knowledge on which he wrote so guardedly, and of which he did not even speak to his most intimate associates until after many years.

THE DISCIPLES OF JAMBlichus.

Jamblichus had many disciples, and among them a number who had also been instructed by Porphyry. Thus Theodorus, to whom reference has already been made as a disciple of Porphyry, was also a pupil of Jamblichus, and is regarded by Proclus as the most distinguished and best-informed author of those next to the famous Chalcidian. Theodorus was also a pupil of Amelius, and his writings bear traces of the theosophical views of Numenius, the first teacher of Amelius; at any rate the few fragments preserved by Proclus lead us to this presumption. Of the rest the most famous names are those of Sopater of Syria, Ædesius and Eustathius of Cappadocia, and Dexippus and Euphrasius of Greece. Of Euphrasius we know nothing, while of Dexippus there remains only a treatise in three books, *On the Categories of Aristotle*, in which the categories are set forth with admirable clearness, while the author attempts a refutation of Plotinus' objections on the subject. He tells us himself that at the time of writing his treatise he had just lost his daughter, but beyond this solitary scrap of information, we know nothing of the man. He is evidently different from Dexippus, the famous scholar, historian and general of Athens, who died about 280, and whose chronological history, or *Historical Compendium*, Eunapius completed. But of Sopater, Ædesius and Eustathius we can speak at greater length.

SOPATER.

(—335 ?)

COURT LIFE.

We have seen how Plotinus, in the time of Gallienus, enjoyed the favour of the emperor, and how his idea of placing before the

Roman world a model of a perfect state was defeated, as Porphyry suggests, by the machinations of court intrigues. Neither Porphyry nor Jamblichus, however, seem to have had any direct relations with the rulers of the empire. But Sopater of Apamea, where he had probably first become acquainted with Amelius or his disciples, and thus entered the ranks of the school, was of a different mould of mind. He was doubtless more engaged in public concerns than the rest of his companions, and was famous especially for his great eloquence; Sozomen calls him the head of the School whose line of teaching descended from Plotinus. On the death of his master Jamblichus in 330, he set off for the imperial court of Constantine, which was gathered together in the newly created capital of Constantinople. The emperor was already showing favour to his political supporters by pulling down the grand old temples of the ancient world, and erecting in their places Christian churches. Sopater's intention, as Eunapius says, was to endeavour to check the pretended conversion and downward course of the emperor by means of reason. And indeed the philosopher seems to have met with considerable success, so much so that he was honoured with a seat on the emperor's right hand, the highest honour that could be granted. What a strange sight in that corrupt and ignorant court to see a man of such learning (Sozomen especially praises his erudition), and no mere rhetorician, but a philosopher, in the highest place of honour. But the court did not want philosophy, it wanted riches and power, and was prepared to put anyone out of the way, by fair means or foul, who stood between it and its ambition. Sopater must be got rid of. Sozomen, the historian, goes further, and alleges that Christian fanaticism distinctly demanded the death of Sopater as a proof of the genuineness of Constantine's "conversion"; for Sopater, the philosopher, who had done no man any injury, was a thousand times more the "child of the devil" than the indifferent and vicious courtiers in the eyes of that ignorant bigotry, which saw in philosophy the only bar to the realization of its ambition, the attainment of the temporal power and the physical destruction of every temple in the empire and every monument of the ancient religion. Intolerance is bent on destroying to their very foundations the ancient institutions which kept the ancient state together; and when it has succeeded it will find that the

forces of barbarism have descended upon it from all sides, and that it has overwhelmed not only the ancient world, but also itself in the inrush.

HIS EXECUTION.

The death of Sopater was compassed in the following fashion. The drunken populace of Constantinople which had been transported from other cities by the emperor, was kept in a good humour by largesses of corn, for the city could not feed itself, and every day the ships of Egypt, Asia Minor, and Syria poured large quantities of grain into the capital. Because of the strong current down the straits, these ships were entirely dependent on a southerly wind for fetching the port. And so it happened on one occasion that the fleets of corn-ships were detained for a considerable time, owing to adverse winds, and there was no corn.

The famished and fickle populace assembled in the theatre, and greeted the emperor in sullen silence instead of with the usual demonstrative plaudits—a kind of corn-claque. Such an opportunity was not to be missed, and Sopater's enemies whispered into the ear of the mortified emperor, whom they found in a favourable frame of mind for their insinuations, "Sopater, whom you honour so highly, has bound the winds by that extraordinary wisdom of his which you praise so much." Constantine immediately gave orders for the philosopher's execution, and hardly had he spoken when the mandate was carried out. The chief instigator of this unjust sentence was Ablabius, the favourite of Constantine, who was left as tutor of Constantius, but was finally cut to pieces by the orders of that emperor.

The execution of Sopater occurred about 335 A.D. The only works of Sopater whose titles have been preserved to us are two treatises, respectively entitled *On Providence*, and *On Persons who are Fortunate or Unfortunate Contrary to their Seeming Deserts*.

ÆDESIUS.

(280 ?—365 ?)

HIS FILIAL PIETY.

It was thus for only some four or five years that Sopater was head of the School, if indeed he ever bore that distinguished title.

On the death of Jamblichus, his disciples were scattered in every direction, and all without exception are said to have become famous. The succession passed to Ædesius, who had once been the most sceptical of all.

Ædesius was born of one of the most noble Cappadocian families; but the ancestral coffers were so impoverished that his father resolved to send young Ædesius to Athens to obtain a thorough commercial training, and so restore the fortunes of the house. On his return home, however, his father found, much to his annoyance, that his son had studied nothing but philosophy, and was so enraged at the overthrow of his commercial hopes that he drove his child from his doors with the jeer, "What's the good of your philosophy to you, now?" On which Ædesius gently replied, "No small fortune, father," and knelt at his feet, showing that he remembered his duty to his father, even if his father had forgotten his to his son.

EDUCATION.

This unexpected reply entirely broke down his father's opposition, and the elder man not only allowed Ædesius to pursue his studies, but encouraged and aided him by all means in his power. So our philosopher attended the school of the most famous teachers in Cappadocia, and soon surpassing his instructors, betook himself to Jamblichus, who was then in Syria at no great distance.

Ædesius remained with Jamblichus until the death of his master, and, as we have seen, was a mind difficult to convince of the reality of occultism. In philosophy, however, he was very little inferior to Jamblichus himself, and after the execution of Sopater, or perhaps even before that event, was regarded as the "successor," and head of the School. But the times were very evil for our philosophers, and the scepticism of Ædesius having now completely broken down, he resolved to retire from public life entirely and devote himself to a life of contemplation. Of this side of his life we have only one incident recorded, "for he concealed it on account of the dangerous times."

THE WRITING ON THE HAND.

After the death of his master, being in doubt as to what his future course of action should be, before falling asleep he had

recourse to a certain internal "prayer," which doubtless Jamblichus had taught him; and in his "dreams" a certain "oracle" was given him in verse for his guidance. On waking he attempted to recall the words; but in vain, he could remember nothing. So he arose, and as usual called for water to wash, when his slave pointed with astonishment to his left hand which was covered with writing. This proved to be the forgotten oracle which was as follows:

"Of double fate threads lie on threads for thy life's weal. On the one hand, if thou shouldst love the cities and the haunts of men, unfading fame shall be for thee, as shepherd of the god-ward strivings of the young. But if instead thou shouldst watch o'er the pasturing of sheep and kine, e'en then feed on the hope that there shall be communion with the blessed ones who know no death. Thus hang for thee the threads of fate."

Those who take an interest in stigmata and allied phenomena may be left to explain the *raison d'être* of the writing on the hand, and the orthodox may be referred to the "writing on the wall" in which they have so long believed without investigation.

ÆDESIVS AT PERGAMUS.

Ædesius took the second alternative and retired to a small homestead in his native Cappadocia, in the hope of attaining to that divine communion which the oracle promised. But he was not to be left in peace, for crowds of pupils flocked to him and became so importunate that they threatened to pull down his homestead if he would not consent to instruct them and abandon his life of seclusion for the lecture room. Why, they argued, should the head of the School bury himself and his knowledge in mountains and forests; it was selfish and almost a crime. Moved by these importunities, Ædesius abandoned his pastoral life, and leaving the care of the School in Cappadocia to Eustathius, established himself at Pergamus in Mysia, the whole of Asia Minor extending the hand of welcome to him. And there he lived to a good old age, many coming to him for instruction.

Even in 348 Ædesius was so old that he would not undertake the education of young Julian. And as we know that he was still alive about 360 at least, as we shall see in the life of Sosipatra, he must have lived some eighty or ninety years, so that we can place his

birth conjecturally about 280 and his death about 365. This would make him the junior of Jamblichus by some thirty years.

It is somewhat pathetic to see how Ædesius in his old age, when his master was no longer with him, applied himself to those studies for which he showed such an invincible scepticism when his master was alive and would have been only too happy to guide his steps. We are not told, unfortunately, even whether Ædesius committed any of his teachings to writing; not only no single line from his stylus has come down to us, but not even the title of a treatise.

EUSTATHIUS.

(310?—360?).

HIS GENERAL CHARACTER.

Eustathius, the fellow-pupil of Ædesius, was also a Cappadocian. It was generally admitted that he not only had the appearance of great nobility of character and physical beauty, but that he also was really noble and beautiful in mind and soul. He was also remarkably eloquent, and the magic of his words was so great that men forgot themselves when listening to them, and were quite carried away by his eloquence. He appears to have been well known in several cities, such as Pergamus and Ephesus, and also in his native province, but of the details of his life we know very little.

HIS EMBASSY TO SAPOR.

In 358, however, Sapor, king of the Persians, besieged Antioch, and the empire was threatened with war. The emperor Constantius, though a Christian, and instead of choosing some well-known senator, or military leader, was persuaded to send the philosopher Eustathius to Sapor. For the matter was one of very serious importance, and Eustathius was considered by common consent the only man fitted to conduct such delicate negotiations. Several high dignitaries of their own accord accompanied the embassy, not only to see the outcome of the negotiations, but also to become better acquainted with the philosopher.

Sapor was at first exceedingly tyrannical and over-bearing and tried to brow-beat Eustathius; but the gentle tones and persuasive arguments of the philosopher so charmed the despot that he invited

Eustathius to the royal banquet. The negotiations were thus proceeding most favourably, and Eunapius tells us that Eustathius had almost persuaded Sapor not only on the points on which he had been sent, but even on many points of ethics. But the courtiers and Magi fearing his influence insinuated that he was a magician, and so persuaded the monarch to back off further interviews. Nevertheless the embassy succeeded beyond expectation.

HE REFUSES TO VISIT GREECE.

On his return, however, Eustathius would not re-enter public life; and though an embassy consisting of men of great distinction and wisdom was sent by the Greeks to invite him to visit them, and in addition assured him that the oracles and omens were all in favour of his acceptance, he was not to be persuaded. He enquired what these fair signs and omens were, and on being told, pointed out that even according to them the thing was not to be.

Again, as in the case of Ædesius, we have no record of any of the works of Eustathius, or even that he wrote any. But this is not surprising, as Eunapius, who is our sole authority for the lives of the members of the School during this period, even when treating of Plotinus and Porphyry and Jamblichus, makes no mention of their works.

But though Eustathius himself was so famous throughout the empire, his wife, Sosipatra, in the opinion of the philosophers themselves, far outshone him in philosophy and occult science. The story of her life is of considerable interest, because of her teachers, and runs as follows.

SOSIPATRA.

(320?—370?)

THE UNKNOWN SAGES.

Sosipatra was born in the valley of the Cayster near Ephesus, of noble and wealthy parents. She was a child of remarkable beauty and modesty even when quite an infant. When Sosipatra was about five years old a curious incident happened.

One fine day two travellers, both long past the prime of life, and one of them far older than his companion, clad in skins, and with wallets on their backs, came to the country seat of Sosipatra's

parents, and persuaded the agent to entrust the care of the vineyards to them. And such was their skill that the vintage was great beyond all expectation, so much so that when her father took Sosipatra with him to the country to see his property, he regarded the crop as absolutely phenomenal and miraculous. He was so pleased with the old men that he made them sit at table with him, and highly commended their industry, treating them with good old-fashioned Grecian hospitality as distinguished guests. The old gentlemen, for they were far superior to ordinary vine-dressers, were greatly charmed with the sweetness and beauty of little Sosipatra, and after some conversation about the unusual out-put of the vineyard, made the following extraordinary request to her father. "Things that are really occult and must not be spoken of we keep to ourselves, and this proof of our goodwill which you praise so highly is a laughing matter, and, as it were, almost a jest of those powers with which we are endowed. But if you would have a return for your generous hospitality, not in money nor in fleeting and evanescent favours, but in something beyond your power and superior to your very life, a gift from high-heaven and reaching to the stars, place in our hands Sosipatra here, to be her tutors, aye even more truly her parents than yourself. For five years have no fear for the little one, not even of the natural chance of death, but be of quiet mind and confident. Only you must not set foot in this place until the end of the fifth year. Wealth will come to you from your property in abundance, and of its own accord, and as to Sosipatra, you will find her not like any woman or man, but something higher. So if your heart prompts you to it, accept our offer without reservation; but if you have the slightest hesitation, then we have not spoken on the matter."

SOSIPATRA'S TEACHERS.

Astonished, but at the same time convinced of their sincerity and wisdom, her father committed Sosipatra to their care, and having given orders to the servants to obey without question the directions of the old gentlemen, determined to spend the five years in travel and so departed.

The five years passed, and the prediction as to the fertility of the property was amply verified, and finally her father returned to

claim Sosipatra, who had grown so beautiful that even her own parent hardly recognised her. The old gentlemen asked him to question the maiden as to the results of her studies, and she herself begged her father to ask her about the details of his long journey. He readily consented, and was struck with utter amazement to hear her describe all the details of his travels and the various accidents that had befallen him. Casting himself at the feet of the sages he begged them to reveal their identity. And they, with much hesitation and with bowed heads, in enigmatical words, confessed that they were not ignorant of the mysteries of the so-called Chaldaic Wisdom. And indeed this would account for their skill in agriculture, when we recollect the treatise translated into Arabic from ancient Chaldaic, which has come down to us under the title of *Nabathæan Agriculture*.

THEIR MYSTERIOUS DEPARTURE.

And Sosipatra's father again cast himself at their feet and prayed them to accept the whole of his property, and continue the initiation of his child into even greater wisdom. They signified by bowing that the latter part of the request should be granted, but said nothing. And while he was pondering over the strange event, he fell into a profound sleep, and the aged teachers quitting the room took Sosipatra with them, and with marks of great affection gave her the dress in which she had been initiated, and various other instruments of the mysteries, together with certain manuscripts, which they directed her to keep securely locked and sealed in a small box. And when morning came they went out into the fields, as was their custom. Sosipatra ran to her father with her precious box and told him how good her teachers had been to her, and the servants came with wonderful tales of the marvellous crops. But when they went to find the authors of their happiness, they were not to be found. Sosipatra searched and searched in vain for those whom she loved even more dearly than her father, and finally giving up the task in despair, sobbed out to her parent: "Now I understand what they meant when they gave me the things with tears in their eyes; 'Child,' they said, 'remember we are going to the Western Ocean, but we shall soon return.'"

In other words, her old teachers were soon to quit their worn

out bodies, and shortly after be born again. For near the "Western Ocean" was the Elysian Plain, as Homer sings (*Ody.*, iv. 563), and there were the Islands of the Blessed, as Hesiod tells us (*Works and Days*, 166-173), "where Cronus reigns; where happy heroes dwell with hearts free from all care, in Islands of the Blest, which Ocean washes with his eddies vast."

Now both Cronus (Saturn) and Ocean are "intellectual" gods; Saturn rules over the rational part of the soul, and Ocean is the separating plane dividing the divine from the sensible universe, as may be seen from the chart in my essay on Orpheus. It is also curious to remark that the Buddhists of the North call their heaven-world the "Paradise of the West"; this is their Place of Bliss, Sakhâ-vatî, which is translated literally into Tibetan by the term Deva-chan.

And Sosipatra's father allowed his gifted daughter to pursue her own course of studies, and though she had no teachers but those who had so mysteriously disappeared, she easily perfected herself in all those philosophical subjects which usually demanded unremitting and arduous labour, and the only fault her father could reproach her with, was her extraordinary taciturnity. When she grew up to womanhood, it was agreed on all sides that no one but Eustathius was worthy of her hand.

A PROPHECY.

Before the ceremony it is recorded that she made the following prediction:

"Give ear, Eustathius, and let the rest of the company be witness of my words. Three sons shall I bear for thee, but all will prove unfortunate in what is considered human good, for no one can escape the divine decree. And thou wilt depart from life before me, and wilt obtain a fair and fitting future, though as it seems my own state will be fairer than thine. Thy soul shall circle in the lunar sphere, no longer slave to flesh, and thou shalt have full understanding of that fifth state (for thus thy image tells me), for thou shalt pass right through the realms below the moon with good and easy course. I should like to add something about myself," she continued, "but," after reflecting for a short time she added, "my god prevents me."

ITS EXPLANATION.

This interesting declaration requires some explanation to make it intelligible to the ordinary reader. The "image" in which Sosipatra read the future was the "subtle body," or rather the auric envelope, of Eustathius; or as one of the old commentators remarks, Sosipatra was "physiognomizing in the Pythagoric manner." She was reading what she saw clairvoyantly; and it was no mere guess-work from physical appearance, as the modern meaning of the word would suggest. When the Pythagoreans used the term "physiognomy," by "physis" they meant the subtle envelope of man and the universe, and not physical externals in our modern materialistic sense of the word.

To understand the after-death states referred to we should recollect that according to Hellenic theosophy, and according to Vedic theosophy, the "sun" and "moon" are symbols of the spiritual and mental worlds. The "sun" bestows the spirit (*νοῦν*, *âtman*), the "moon" the soul (*ψυχὴν*, *buddhi*), and the "earth" the body (*σῶμα*). In modern theosophical nomenclature *âtma-buddhi* is used for *âtman*, and *buddhi-manas* for *buddhi*.

The "earth" consists of four grades of matter, of which our physical earth is the lowest; these are called earth, water, air, fire, of which our physical elements are conglomerates. This "earth" extends up to the "lunar sphere," and includes the "realms below the moon," or sublunary region, in which are the after-death states of ordinary mortals, that is to say, both *kâma-loka* and the lower *devachan*, the hells and heavens of mythology. Beyond is the lunar sphere or "fifth" element or quintessence, the real home of the "higher ego," or the highest consciousness developed in ordinary men. In the majority, of course, this is only very partially developed, but in the case of Eustathius, he was to enjoy full consciousness on those planes (the so-called *arûpa* planes of *devachan* in modern theosophical phraseology). Sosipatra, however, was to obtain even a higher plane, namely, the "solar sphere," on reaching which the Upanishads tell us a man is freed from the necessity of rebirth. It seems to be the *nirvânic* state of existence.

We thus see that Eustathius was to pass rapidly through the planes of *kâma-loka* and the lower planes of *devachan*, and enjoy his *devachanic* period on the higher planes of that state.

For it is only those who have lived a most excellent life and have purified themselves, or perfected themselves in the purificatory virtues, who reach to the "fifth" state, or the "æther," where indeed they are of the same nature as the "gods"; the state beyond making them at one with the "father of the gods" or Logos, which is the state of nirvâṇa. The term "to circle" is used of the perfected soul, by analogy with the heavenly bodies which have a stable and unerratic course.

SOSIPATRA'S FUTURE.

The words of Sosipatra, as far as they were verifiable in human affairs, proved to be a true prophecy. On the death of Eustathius she settled on one of her estates near Pergamus, in which city Ædesius was passing the last years of his long life and still giving lectures. The aged philosopher loved her so dearly that he aided in the education of her children; Sosipatra also herself gave lectures, especially confining her attention to those more occult matters in which she was so proficient, so that after hearing the lectures of Ædesius, his pupils used to resort to the house of Sosipatra where they perfected their inner studies.

THE MAGIC OF MAXIMUS.

Eustathius must have died somewhere about 360, but his beautiful and accomplished wife remained a widow for the rest of her life. Nevertheless she did not escape a second marriage without some heart-burnings. Her cousin Philometor fell violently in love with her, nor was she indifferent to his suit; she however perceived that such a passion was really foreign to her nature, and in her distress resorted to Maximus, the pupil and kinsman of Ædesius, who had a great reputation for a knowledge of things occult. Maximus was exceedingly elated that so distinguished a lady should take him into her confidence, and set to work to find out the cause of her unnatural distress, and discovered that Philometor had been using certain magical processes to win Sosipatra's affections. Maximus accordingly set up a counterfoil to the distressing influence, and hurrying off to Sosipatra to find out whether he had succeeded, found the lady completely restored to her former tranquillity. Now Maximus, of whom we shall have to write at greater length

later on, was more given to magical practices than any other member of the School, and his doings were looked upon with disfavour by the majority, who were very much opposed to the occult arts even if used for a good purpose. And by magical practices we mean especially ceremonial magic, elemental evocations and the like. Maximus seems to have worked on the principle that the will could accomplish anything, and if circumstances were not favourable, and the auguries were adverse, then it was the part of the skilled magician to change the circumstances and auguries. But all this was very contrary to the ideas of the generality of the School, who were opposed to dabbling in such dangerous arts.

What then was the surprise of Maximus when Sosipatra related to him every detail of his operations as though she had been actually present. Ordinary clairvoyance he was aware of, but how great was the spiritual power of one who could describe the secret operations of magic rites, and repeat word for word the invocations which were guarded with such jealous solicitude! Kneeling at her feet he protested that she was more than mortal; but she with the spiritual force still strong upon her, raised him up with the warning words, "Rise, my child, the gods will love you if you look to them, and do not devote all your attention to earthly and perishable things."

HER CLAIRVOYANCE.

Philometor at once abandoned his questionable practices, and for the rest of their lives the affection that existed between the two cousins was one of pure friendship. It was no doubt the bond of affection that existed between them, which gave rise to the following incident. On one occasion Sosipatra was speaking with very great earnestness and inspiration on the descent of the soul, as to what part of it was subject to punishment, and what part was undying. She was in the full flow of her discourse, when suddenly she stopped speaking, and then dramatically, as though an eye-witness of the whole occurrence, described how the carriage of Philometor had been overturned, and her cousin thrown out, and how he just escaped breaking both his legs, his hands and elbows being badly hurt, and how he was being brought home on a litter and was groaning and in great pain. And all this actually happened as she had described it.

And such is all the information we have of this accomplished lady.

HER DATE.

Of her sons we will speak later on, it will be sufficient to note here that the eldest of them, Antoninus, is said by Eunapius to have been "old" when he died, and to have prophesied the destruction of the Serapeum before his departure. Now the Serapeum was sacked by the Christian mob in 389, so that Antoninus at latest died in 388. If we take "old" to mean sixty years, he was born in 328. This would take his mother's birth back to about 310. Now we know for certain that the embassy to Sapor, in which Eustathius played so important a part, took place in 358, so that according to these data his wife was at least about fifty years old when Philometor fell in love with her. But this is somewhat an advanced age for a romance, so that if we take "old" to mean fifty, we arrive at the age of forty, when Sosipatra may still have preserved her good looks. This would place her birth about 320, a date which fits in with the rest of the incidents.

We next pass on to the unfortunate Maximus, on whose head the execrations of orthodoxy have unceasingly fallen, ever since Julian abandoned the new religion he had been taught as a child for the philosophy and religion he learned as a man.

G. R. S. MEAD.

(To be continued).

ON DREAMS.

“THE workings of the mind, the pictures called up by it while the body is asleep,” “the thought or series of thoughts of a person during sleep,” or the additional “the pictures being copies of, or similar to, the waking experiences,” etc., such are the dictionary and other definitions of these most common objects of experience. But the definition only defines and makes more prominent the difficulty of the subject.

What is the real nature of dreams, of waking reveries, of conscious and deliberate imagination, mental-picturing, or remembering? Have they anything in common with each other? What is the nature of the acts? “Astral Light,” “Astral Body,” “Astral Visions,” etc., are expressions only too commonly met with in Theosophical literature; if they have any meaning, what is the nature of the things meant, and have these things any elements in common with the things of our ordinary dreams? Is the “object-” picture dreamt, remembered, held before the mind as a distant object, in any and every case a *material* object in the sense that it is composed of matter like that which we perceive around us in our waking state, though immensely more tenuous, more subtle, more plastic, acted upon instantaneously by the will with or without the help of some hidden correspondingly subtle instrument? And if it is such matter and only more subtle, do we really have dreams within dreams; and how many degrees of subtle matter of this very peculiar nature are we then to assume? Dreams of dreams, copies of copies, an unending series?

The Law of Parsimony (Anavasthâ doṣha) forbids such a hypothesis. We cannot hold before our waking consciousness and think up a series of mind-pictures with steadiness and composure. The effort is puzzling and the result in the end only confusion and dissatisfaction.

Such are some of the difficulties that beset the subject. It has

been before occasionally treated, but always more from the physiological and psychical points of view than the metaphysical. We have had lists of various kinds, and classes of dreams, and descriptions of the conditions under which they arise, but not an account of the place they occupy in the metaphysical scheme of the universe. One world, the world of the waking consciousness, as Object—metaphysicians are on this now, roughly speaking, unanimous—finds a sufficient reason for its existence in the need for a foil in some way or other (and this is where differences of detail come in) to the Knower, the Subject. But this second world, this world of dreams, of ideas and mind-pictures—at first sight indeed not one world only, but one for each separate dreamer—what is the reason of its or their existence? What is its or their place in the nature-scheme, and what the solution of the difficulties above-mentioned?

The Mahâbhârata (Shânti-Parva, Mokṣha Dharma, Ch., 216) says:

Kârye vyâsaktamanasaḥ saṁkalpo jāgrato hyapi
Tadvanmanorathaishivaryam svapne tadvanmanogatam
Samâsârânam asaṁkhyânâm kâmatmâ tadavâpnuyât
Manasyantarhitam sarvaṁ veda sottamapûruṣaḥ.

(The man whose mind is occupied with a certain object has imagination relating to that object in the waking condition also; so during sleep, the Self inspired by desire attains the wealth of the innumerable worlds that is in the mind. All is hidden in the mind, and that (all) the “Highest Person,” the Self, knoweth).

The Yoga-Vâsiṣṭha repeatedly says:

Sarvaṁ sarvatra vidyate.

(All exists everywhere).

A footnote on page 282 of the first volume of the *Secret Doctrine* (and one of the curious things in that work of many curiosities is that footnotes are frequently much more valuable than the text) says: “Occultism teaches that no . . . form or shape can possibly enter man’s consciousness, or evolve in his imagination, which does not exist in prototype.”

The note continues half-heartedly “at least as an approximation.” But the addition may be discarded; a chain is not stronger than its weakest link and if any, the least, difficulty remains unexplained, nothing has been explained; a mere “approximation” would throw the whole question back where it was before.

Jevons in pp. 757-758 of his *Principles of Science* explains how each and every atom is a register of all the doings of all the universe.

Ever so many philosophers have talked and written of a universal mind, of an ideal world as contra-distinguished from a real world.

Putting all these together, some light may perhaps be thrown on the present problem.

When an architect desires to build a great structure, he first draws out a careful plan of the building and afterwards sets about erecting the "real" house in accordance with the "ideal" plan. The plan is "complete" at once and always (practically so even in the present concrete instance); the building takes "time" to construct.

So the *Ētat* (this) in the complete *Vākya* "*Aham-Ētat-Na-Asmi*" (I-This-Not-Am) is the always, the "eternally" complete world-plan, the *gradual* manifestation of which, in consequence of the exigency of its own nature takes "time." This gradual, apparent and evanescent manifestation is called the "real" world, and the eternal plan the "ideal."

It may be noted here in passing that the present theory differs from that generally understood to belong to Plato and his followers, inasmuch as it assumes that each and all, even the very minutest, particulars of the real world, have exact counterparts in the ideal, whereas Plato's system is supposed to content itself with assigning to the ideal world a store of general concepts only.

Suppose the architect's plan of the building consists of hundreds of parts and of pages, and suppose that he has a book in which there are hundred of similar plans other than that he is actually engaged in carrying out into a structure, some being allied to it in shape and intended material and others wholly different.

Now, the architect can actually embody in material but a little portion, say a page, of the plan, in one day. But at night, his mind "occupied" with the construction of the building, "inspired" with the desire to finish his work, *Kāmâtṁā*, having a certain *Kāma* in short (for *Kāma*, the will or wish to live in various forms, the "emotional part" of man is, as explained elsewhere, the real essential man, and the inspirer and regulator, even the creator, of his intellect and actions), he turns the leaves of the book backwards and for-

wards, as he might, and indeed does, in the day also, occasionally and when necessary.

Such is dreaming. It is retiring from the actual real world of making life, and *reading* in the ideal. The same is reverie, the same is conscious imagination, the same is recollection, in essence. What, then, is the difference between the various acts?

Looking at a page—and each self, by the fact of being the Self, carries in itself a complete set of all the pages, plans and pictures of the whole universe—the plan of which has been already embodied in the actual building, *with a consciousness of the fact of such embodiment*, is recollection.

Looking at the pages with or without reference to the actual work in hand, but with a consciousness that they are only “plans,” is imagination.

When the degree of this consciousness becomes weak, reverie has begun.

Turning over the leaves promiscuously, with entire absence of the consciousness that they are only “plans,” with absence of consciousness, that is, of the difference between dreaming and waking, is dreaming.

Such seems to be the explanation which covers practically all the processes of that department of the mind which is called intellect. Indeed it reduces all human activities whatsoever to a very simple system of predestination, *in* which and as *part of* which, however, it must not be forgotten, what is known as human free-will or rather the feeling of a free-will, occupies its own proper place.

But difficulties arise. We have spoken of dreams within dreams. Does this imply that it happens now and then that like the play within a play in the *Uttara-Râma-Charita*, or in *Hamlet*, a man has a dream within a dream, having in the latter dream a consciousness of the difference of the waking and dreaming states, just as in our ordinary waking condition we have a consciousness of the difference between the waking and dreaming conditions? Or does it only mean that as during the waking state we may now and then recall a long-past experience which has grown dim with age—and be perhaps unable distinctly to locate it in its proper time and place, but simply wonder where and when we passed through that experience, feeling all the while that it is a distinct experience, but not feeling that it

was different in kind from our present experience—so during a dream, while looking at one page of the book of plans and pictures, we suddenly pass to another page, and return again to the former, the truth being only that there was a dream between two portions of another dream, and not a dream *within* a dream, in the sense that in the latter dream the other dream was clearly felt to be a dream as differing from the then-appearing “wakefulness” of the one (*i.e.*, the latter) dream?

So far as the experience of the present writer goes the second alternative appears to represent the truth. The self passes from one dream to another and returns to a continuation of the former, and has occasionally during the latter (*i.e.*, the continuation) a consciousness of having passed through another experience but not an experience differing in nature, as a dream experience, from an experience of the waking condition. And only if this is correct, is the theory here propounded about the common nature of dreams, reveries, imagination and memory correct also. If the experience of other persons clearly is that there are dreams within dreams in the sense that *during* a dream we have the consciousness of the difference of the “waking consciousness” of that dream from the “dreaming consciousness” of the other dream within it, then the whole theory will have to be revised and the subject will remain unintelligible in the meanwhile, for no criterion will be left for distinguishing between the dreaming and the waking states, our only present criterion apparently being that during the waking condition we have a consciousness of the difference of the two states, whereas in the dreaming condition we have none such.

Shaṅkara's explanation of the difference, *viz.*, that the Svapnāvasthâ, *i.e.*, the dream state, is Jâgradavasthâ-bâdhya, destroyable by the waking condition, while the Jâgradavasthâ, the waking condition, is Brahmagnâna-bâdhya, destroyable by knowledge of Brahman, amounts practically perhaps to the same thing.

The theory now propounded is useful as simplifying matters. It seeks in consistency with the metaphysical explanation of the universe propounded elsewhere to explain our psychological experience on the assumption of only two things, an “eternal plan,” and “a working out of it in time.” It assumes that there are not pictures of pictures, and pictures of these again, in an endless

series; but only one ever-present picture and one ever-vanishing actual—the former, the ever-present, the always-available, being called the ideal, and the latter the never-stable, the ever-elusive, being on the other hand named the actual and the real, by what would appear to be nothing else than sheer perverseness, were not the necessary explanation and justification found in the fact that the actual and real is the unconflicting and concurrent experience of the Samāṣṭi (the whole of the Jīvâtman) while the ideal is always being read in many various patches by the Vyāṣṭis (the Jīvâtman separately).

The question as to whether there are dreams within dreams, which seems to stand in the way of the theory, is one of fact and has to be determined by the introspection of a number of students as to whether such occur in the one sense or the other repeatedly described above. Particular care is necessary to avoid mistakes, because during the time preceding complete awakening in the morning (when only such introspection is generally most easily possible), in the frequent alternations of periods of waking and light sleep, a waking might be mistaken for a sleep for the purposes of the conscious distinction between waking and dreaming.

It may be noted here that the pleasures and pains which are sometimes felt, though seldom—as is patent from the fact that most of us pass through the most extraordinary experiences in dreams with an equanimity that would be impossible in the waking state under similar circumstances—during dreams so strongly as to have raised the question whether they were expiatory or in the nature of records of bad or good Karma or not, and which give the appearance of reality of the same sort to our dreams as belongs to the world of the waking consciousness—these pleasures and pains are not part of the dreams, but of the Kâma (desire) which has prompted the dream, and are so far part of the waking consciousness; the occurrence of these pleasures and pains, and of the Kâma which they accompany, is regulated by the General Plan (the *État*), and is not part of that “absence of plan” which prevails when the self is only reading at its leisure and its pleasure the great Book of Memory that is beyond the reach of Time, in perfect freedom from the limitations to which it is subject during the waking condition, as being only a unit in the vast community of Vyāṣṭis.

Another question arises. If dreams are nothing else than visions of the pictures in the "Eternal Plan," which pictures have either been realized in the past or are being realized here or somewhere else, or will be realized in the future at some time and some place, why are not clairvoyance and prevision as easy and common as recollections of the past? Because the necessary Kâma is wanting. When the self is really inspired by the Kâma to know things going on elsewhere or to occur in the future, it does become clairvoyant or prophetic. But "really" has to be interpreted very strictly. I say, "I wish to fly like the birds around." But do I really wish it? If I did so, if I wanted and willed the birds' condition more than my present human condition, I should certainly have it. But what I am is the best proof of what I wish to be.

Distinction must be made between the mere outward wish that goes no deeper than the vocal organs and the Vâsanâ that makes up the Kâraṇa Sharîra of the Jiva. I do not wish to undergo any sort of pain in this life; but evil Karma has been committed in past births and the Âtman has registered deep within itself the debts thus incurred; repayment is necessary and unavoidable because all selfs are but one Self, and no self can cheat it-self of its dues; therefore expiation will come. I am content with what I have; but the Âtman has noted in its account book loans advanced in the shape of good Karma in previous lives; they will be repaid by the debtors and realized by the creditor in this life, though I do not apparently wish or require that they should be so recovered.

Thus, so far as we have the Kâma, we are practically clairvoyants and prophets. In our present ordinary life, which we have donned of our own accord, we are constantly acting upon assumptions as to what is going on elsewhere or what will come in the future, and these assumptions are more often correct than not. So far we are all clairvoyants and prophets—within our needs. And this statement might be supplemented by the converse, that knowledge of the past is more often than not just as little easy as of the future. Witness the condition of history and of historians. Recollection, it is a matter of common observation, is frequently surprisingly vague with reference to details of even very recent events in our own lives, when the Kâma in respect thereof is faded. What wonder then that the future should be dim?

When the intensity of interest we now take in our present life diminishes, when we begin to think of a change, of living more in less dense matter, when we are born as a new race, we shall have other faculties, greater facilities for the sort of clairvoyance and prophecy, that, occurring as they now do in rare instances, arouse our wonder, but are really no more wonderful than our other more familiar experiences.

This may perhaps help to make less mysterious the Astral Light and the astral visions mentioned before. The Astral Light according to this comes to be nothing more nor less than the field of memory *in extenso*. And a dream which turns out correct, that is which is found to have correctly represented matters that have since come to pass, is an astral (pre-)vision. It is an ordinary dream, there is no extraordinariness about it; or if some must be assigned to it, then it is only this, that it represents things which follow, and only at a comparatively short interval of time, after the time of the dreaming. Such peculiarities may properly form the basis of a classification of dreams.

Astral bodies—now improved into etheric doubles—Sūkṣhma Sharîras, etc., are different matters. They appear to be material bodies, in the same sense as our present pâncha-bhautika bodies, but are composed of subtler matter, as water may be said to be subtler than ice, and gases than water.

SVAPNIN.

[The above is from the pen of a valued Indian colleague.—EDS.]

THE SÂÑKHYA PHILOSOPHY.

THERE are six great systems of philosophical thought, all native to the soil of India, which are accounted "orthodox" in that land where religion has been for ages the essence of man's daily and hourly life instead of being, as with the West, the accidental accompaniment of his day of rest. But by "orthodox" the Hindu merely implies an acceptance, however formal and purely verbal, of the Vedas as revealed Truth, and of the Hindu polity of caste and social obligations as ruling the outer life of men; "orthodoxy" in our sense of a definite system of thought and dogma, to be rejected at one's eternal peril, being a conception totally unknown and completely foreign to the Hindu mind.

These six systems form three pairs, each pair being very intimately connected together, so much so as in many features to be identical. Arranging them thus we have the Pûrva- and Uttara-Mîmâṃsâs, the latter being more generally known as the Vedânta; then as the second pair there stand the Nyâya and Vaisheṣhika systems, both having in common the fundamental conception (so familiar to us in modern western science) of the universe as an aggregate of unchanging atoms; while the third couplet consists of the Sâñkhya and Yoga philosophies, so often alluded to in the *Bhagavad Gîtâ*. It should be remembered, however, that these three pairs are all rather contemporaneous than successive in time; the last pair indeed having certainly taken definite and systematic form before the advent of Gautama Buddha, in the sixth or seventh century B.C.; and having probably originated very many hundreds, if not thousands, of years earlier.

Outside of, and apart from all these, counted as "unorthodox," because rejecting the authority of the Vedas, stand several other well-defined schools of thought, such as the Jaina philosophy as a religious system, and the materialism of the Chârvâkas, which for out-spoken, thorough-going and downright rejection of all that does

not appeal to our physical senses, may well challenge comparison with the most ambitious product of our latest scientific schools. So marked is this that I cannot abstain from quoting a well-known passage in which their views are tersely and clearly set forth.

In this school the four elements, earth, etc., are the original principles; from these alone, when transformed into the body, intelligence is produced, just as the inebriating power is developed from the mixing of certain ingredients; and when these are destroyed, intelligence at once perishes also. * * * * If you object that, if there be no such thing as happiness in a future world, then how should men of experienced wisdom engage in the agnihotra and other sacrifices, which can only be performed with great expenditure of money and bodily fatigue, your objection cannot be accepted as any proof to the contrary, since the agnihotra, &c., are only useful as means of livelihood, for the Veda is tainted with the three faults of untruth, self-contradiction, and tautology: then again the imposters who call themselves Vaidic pundits are mutually destructive, as the authority of the gñāna-kāṇḍa is overthrown by those who maintain that of the karma-kāṇḍa, while those who maintain the authority of the gñāna-kāṇḍa reject that of the karma-kāṇḍa; and lastly the three Vedas themselves are only the incoherent rhapsodies of knaves, and to this effect runs the popular saying—

“The Agnihotra, the three Vedas, the ascetic’s three staves, and smearing oneself with ashes—

Bṛihaspati says, these are but means of livelihood for those who have no manliness nor sense.”*

We shall see later on by what arguments one of the most famous of the Indian Schools rebutted these doctrines; but at least this extract shows that scepticism and materialism were not without vigorous and uncompromising upholders even in those very “pre-historic” days. Every phase of modern philosophic thought, indeed, finds a representative, in so far as its essential ideas are concerned, in some one or other of the many schools which have risen and fallen on Indian soil. But I do not propose in these pages to attempt any comparison of the general history of philosophic thought in East and West; my aim is far more restricted. I desire, if possible, to put before the readers of LUCIFER in an interesting form the main outlines of a single system, the Sāṅkhya. For this is a system which seems to me specially deserving of their attention, no less on account of its great originality and intrinsic value, than because of the vast influence which it has exercised on the whole development of Hindu thought, directly and through

* *Sarva Darshana Saṅgraha: sub voce.*, Chārvāka.

Buddhism, as well as almost certainly upon the development of philosophic thought in Greece, and through Greece on the West, in the persons of Anaxagoras, Pythagoras, Plotinus, Porphyry, and others.

By Western writers the Sâṅkhya has generally been called the rationalistic system *par excellence* of Indian thought. And this with some reason; for though the aphorisms of Kapila, to whom the origin of this system is ascribed, as well as the earlier work of Īshvara Kṛiṣṇa both admit* “fit testimony” (which is subsequently identified with *Shruti* or Vaidik revelation†) as one of the three accepted kinds of proof, yet in strong contrast to the Vedānta, the most ancient Sâṅkhya almost never has recourse to scriptural testimony to prove a point, and throughout bases its doctrines upon perception and inference. In reality Shruti or revelation seems only to be admitted *pro forma*, in order to justify the “orthodoxy” of the system; for its authority is very seldom appealed to, and some of the doctrines which seem most prominently taught in the Scriptures are directly controverted.

On the other hand, the Sâṅkhya takes for granted several things for which the West of to-day demands proof; just as most Western thinkers to-day accept uncriticised many assumptions which “everybody knows,” without dreaming of demanding proof for them. This has ever been so in all ages and all lands, only these unquestioned assumptions differ in each, and every nation holds as an inviolable truth that its own peculiar assumptions are obviously those which correspond to the realities of nature and life. Thus through all the schools of Indian thought runs the tacit assumption that, if materialism be rejected, the only conceivable alternative is the rebirth of the soul again and again upon this earth of ours. David Hume, the all-questioning English sceptic, was of the same opinion; but most Western thinkers of our own day would surely demand proof. The Sâṅkhya, however, having once for all discussed and refuted the materialism of the Chârvākas, never even considers the question of rebirth, but tacitly takes it for granted as the only possible alternative.

The arguments, by the way, with which materialism is rebutted by this system are worth noting, as they are for the most part just

* *Sâṅkhya Sūtras* Bk. I. Aph. 88.

† *Sâṅkhya Kārikā*, Aph. 5.

as valid to-day as centuries ago, for all our progress in science has not touched or diminished their cogency. Thus the existence of the soul is held to be self-evident, since it is implied in every form of consciousness; but this argument is also thrown into the more specific form that the soul is implied in the very nature of the "I," especially in such most general concepts as "I perceive," since "this I-consciousness is as impossible without a soul, as a shadow without an object to cast it, or a painting without something on which the paint is laid." One argument, very characteristic of the Sâṅkhya, illustrates the extent to which all these problems must have been thrashed out before our very oldest formulation of that system took shape. The discussion and intellectual criticism of experience must have gone on for generations before such a general principle can have obtained general acceptance, as that "every compounded thing exists for the sake of something else," which is used by the Sâṅkhya as major premise in the syllogism:—"Since everything compounded exists for the sake of something else, and the body is admittedly a compound, therefore there must be something else, not compounded, for whose sake the body exists, and this is the soul." Several other arguments are also advanced, such as that matter being unintelligent there must be an intelligent ruler of the body to account for the intelligence displayed by the *ex-hypothesi* unintelligent material form; and from the admitted fact that one and the same thing cannot be at the same time the felt object and the consciousness which feels it. At any rate, the question of materialism is fully and frankly faced, and all the centuries that have elapsed since have not succeeded in escaping from the cogency of the logic displayed by these old Hindu thinkers.

Another point which these Hindu thinkers, once a soul was admitted, took as self-evident, but which men to-day are far from really grasping, is that the law of causation must apply just as rigorously in the inner world of moral and intellectual activities, *i.e.*, to what we should call the life of the soul—as to the ongoings of the world of dense physical matter. And hence that the future of every soul, its character and nature no less than its outer surroundings, must be exactly and rigorously the direct result, according to the law of causation, of its own former activities and the results produced by them. In other words they regarded what we should call the Law

of Karma as an inherently self-evident fact and based all their thinking unquestioningly upon it.

And now having placed before our minds these main points regarding the habitual mental atmosphere of our Hindu philosophers, we can approach with more confidence the study of the Sâṅkhya system as it has come down to us in its most authoritative exposition, *viz.*, the Sâṅkhya Sûtras, generally ascribed to the sage Kapila, the same who is said in the *Vishnu Purâna* to have reduced to ashes the sixty thousand sons of King Sagara by a single glance of his third eye; and especially the Sâṅkhya Kârikâ of Īshvara Kṛiṣṇa, probably the oldest as well as one of the best and most trustworthy expounders of the system.

The reader approaching these treatises for the first time—they are both among the translations issued in Trübner's Oriental Series—will, I think, at once be struck by the intense feeling of realism and practicality with which they open. The purpose and object of the system, the goal of its endeavour, is at once put plainly and unmistakably before the reader, and that aim is an intensely practical one. We are all more or less familiar with pain and suffering. Not one of us, even the most fortunate, but has known pain either physically by accident and disease, or inwardly in the loss or estrangement of loved ones, the failure of cherished hopes, the disappointment of desire, and longing unfulfilled. Thus we all feel that these world-old thinkers are striking a chord which finds an answer in ourselves when they set forth as the object of the Sâṅkhya the bringing about of the “complete cessation of pain.” It is then pointed out that on the one hand the visible (physical) means of removing pain, such as medicine, enjoyments of the senses, etc., are neither absolute nor complete, nor is the freedom from pain which they procure eternal or indestructible. The same objections apply also to the so-called “revealed” means, *i.e.*, the sacrifices, penances, religious rites, etc., prescribed in the Vedas for the attainment of the heavenly regions or of whatever else a man may desire, and even to the supernormal powers obtained by the Yogin through the practices of the Yoga school, for the possession of these powers, like every other possession, is also transitory. To quote: “All living beings without exception suffer the pain caused by old age and death; all, even to the worm, share the fear of death, which expresses itself in the wish:

‘ May I not cease to exist, may I live ! ’ And that which calls forth fear, is pain ; therefore Death is pain.” Hence by none of these means is lasting escape from pain to be attained. In truth, the Sâṅkhya goes on to tell us, complete cessation of pain is possible only when the Samsâra, the ever-revolving alternation of birth and death is put an end to ; in other words, final escape from pain is one and the same as the attainment of Liberation.

This brings us to what, in all the great Indian systems, forms their dominant purpose, the inmost reason for their existence. For not one of them aims at giving merely an intellectually satisfactory, coherent and rational explanation of the Universe—which is exclusively the end and aim of all our modern western systems. They have at once a higher and a more practical purpose : to teach man what is his highest goal and how to attain it. So that in all of them it is this problem of liberation, of the putting an end to “ bondage ” which sooner or later becomes the dominant question. Each system of course has its own solution, though in certain respects there is a curious coherence in their inner spirit. The solution propounded by the Sâṅkhya is that liberation results from knowledge, but knowledge of a peculiar kind : the knowledge, namely, of Self and not-Self, or as we might put it, of spirit and matter. To state this in the form found in the originals, it runs as “ discriminative knowledge of the manifested (forms of matter), the unmanifested (Prakṛiti or root-matter), and the knowing (soul). ” Even in this short statement we have a whole system in implication, and the rest is simply the working out in more or less detail of what is here contained.

For if “ liberation ” is to be attained by this “ discriminative knowledge ” it is clear that the cause of bondage, *i.e.*, of the being compulsorily carried round and round by the ever-revolving wheel of birth and death, must lie in the failure to discriminate between spirit and matter, or to use the Sâṅkhya terms, between Puruṣha and Prakṛiti. And as this constitutes the very essence of the philosophy our first task must obviously be to make clear to ourselves what these old thinkers meant by these two words.

In every respect except one, these two, Puruṣha and Prakṛiti, are the exact antitheses of each other. Their one common characteristic is that both alike are equally real, equally uncreated, equally without beginning or end ; in all other respects they are to be

thought of as diametrically opposed. Thus Prakṛiti is eternally subject to ceaseless change, change indeed being its very essence ; while Puruṣha is ever unchanging, simple, uncombined, absolutely without action : all modification, every transformation, alteration or motion belonging exclusively to Prakṛiti and its modifications. Prakṛiti is always object, or—as it is usually put in the texts—it exists for another's (Puruṣha's) purpose ; it is non-spiritual, unconscious and productive ; while it is for the purpose of Puruṣha that Prakṛiti exists, Puruṣha itself is spirit or consciousness, and it produces nothing. Finally, Prakṛiti consists of, or is constituted by, the three Guṇas : Sattva, Rajas and Tamas—to be explained presently—while Puruṣha, being absolutely simple and uncompounded, can have no constituents. Prakṛiti is the actor, the doer ; Puruṣha, the mere witness, the spectator, eternally without action of any kind. Pleasure, pain and all other affections belong exclusively to Prakṛiti, Puruṣha is untouched by them ; and lastly Puruṣha being ever pure can never, strictly speaking, be either bound or liberated, and thus both bondage and liberation apply in strictness only to Prakṛiti. Puruṣha, though a “substance,” *i.e.*, really existent, is immaterial, while Prakṛiti is matter in all its forms, or more specifically the root-matter or ultimate protyle itself.

It will perhaps help to make this relation in difference of Puruṣha to Prakṛiti a little clearer, if I cite some of the examples or illustrations by which the old writers sought very frequently to make these conceptions more intelligible. The image most commonly employed to illustrate the connection of the unconscious but creative Prakṛiti with the conscious but unproductive inactive Puruṣha, is that of the alliance of two men, the one lame and the other blind. Each is helpless by himself : the lame man, though he can see, cannot walk and cannot reach his goal ; the blind man can walk but cannot see where he is going. But when the blind man takes the lame one on his shoulders, each supplies the need of the other and together they reach their goal. Here the lame man is the actionless Puruṣha, which can see, *i.e.*, is conscious, but cannot move or act ; while the blind man who can walk is the unconscious but active Prakṛiti, the doer in all action. By the alliance of the blind and the lame the goal is reached, *i.e.*, by the connection of Puruṣha and Prakṛiti the universe exists, and man reaches his goal—Liberation.

This unconscious activity of Prakṛiti for the benefit of Puruṣha is often compared to the milk which flows unconsciously from the cow's udder for the benefit of the calf. And since the whole activity of Prakṛiti takes place solely in the interest of Puruṣha, in order to enjoyment* and liberation, according to the Sāṅkhya—*i.e.*, in order to present the objects of sensation and knowledge to the soul (Puruṣha) and so lead it to self-knowledge—we often find Prakṛiti spoken of as an excellent, unselfish servant who receives from his master (Puruṣha) neither thanks nor wages for his services; or to a cook who prepares food for his master; or to a born slave who by his very nature cannot do otherwise than serve his master. Sometimes, again, Prakṛiti is likened to the patient ass bearing a load of sandal-wood for its master, but oblivious of the sweet odour of its burden and reaping no profit from its labour.

With these analogies to help us it is not a very difficult matter to form a fairly clear idea of how the Sāṅkhyas pictured to themselves the relation or connection between Puruṣha and Prakṛiti, Spirit and Matter, Subjectivity and Objectivity. But in associating with the Sāṅkhya Puruṣha and Prakṛiti our western words Spirit and Matter, Subject and Object, and so on, it will perhaps be wise to say a word of caution to the reader against importing into the Sāṅkhya terms all the associations and connotations which these western words convey to us, though they are the nearest words in English to the real meaning of the two terms. Thus subjectivity or subject is in some respects a better rendering of Puruṣha than spirit or consciousness. In reality Puruṣha denotes a conception which is not identifiable with any of the forms of subjectivity or consciousness of which we have any experience in normal waking life, although apart from Puruṣha no consciousness at all is possible. In Sāṅkhya thought all that we know as "consciousness," "sensation," "feeling," "perception," "thought," etc., arises from the conjunction of Puruṣha with Prakṛiti. Not that Puruṣha is thereby modified, or that these various words "consciousness," "sensation," and so forth, denote states or conditions of Puruṣha produced by its conjunction with Prakṛiti. To understand it thus would be to turn the Sāṅkhya

* Literally: *bhoga* = fruition, in the sense of the experience of pain and pleasure as the fruits of action.

thought upside down. ... For, as we shall see in detail later on, that system regards all these "forms of consciousness," as we should call them, as purely and simply modifications, transmutations and activities of Prakṛiti, or matter, which being in themselves absolutely material and devoid of consciousness, are, as it were, made conscious, brought into consciousness, enlightened and informed with subjectivity, by being in conjunction with Puruṣha. Thus it is exclusively owing to the presence of Puruṣha that these things, which are really conditions and activities of Prakṛiti or matter, become, so to say, suffused with consciousness, so that it is entirely to Puruṣha that the whole of what we know as consciousness is due. On the other hand, Puruṣha *per se*, i.e., in the liberated condition, is according to the Sâṅkhya something so wholly and totally different from anything of which we have experience, that it can only be described in negatives, as "not this, not that, not thus, not thus."

The comparison most generally used to illustrate this point is that of a crystal in which is reflected a red hibiscus blossom. Owing to the nearness of the red flower, the crystal appears red also, but in reality neither the crystal nor the flower have undergone any change. Thus the proximity of the Puruṣha to Prakṛiti and its modifications, causes the latter to appear conscious, while really devoid of consciousness, just as the colourless crystal appears red from its nearness to the flower, or to use the comparison, as is most often done, the other way round, Puruṣha appears to undergo the modifications of sensation, perception, etc., owing to the reflection in it of these various modifications of Prakṛiti, while in reality it no more undergoes any change than does the clear, colourless crystal which appears red owing to the reflection in it of the red hibiscus flower.

To conclude these remarks anent Puruṣha, it should be remembered that the Sâṅkhya teaches the existence of numberless "Puruṣhas," or individual souls, which it regards as having existed from all eternity, and as being destined in all eternity to continue to be absolutely *individual*. Hence the word Puruṣha always stands for an *individual* soul, whether in the bondage of birth and death, or liberated; and must never in connection with the Sâṅkhya be thought of otherwise. It is really an infinite host of individual Puruṣhas which stand over against Prakṛiti; but for simplicity's sake I have spoken only of a single individual Puruṣha in the foregoing

remarks, since what is true of one is true of all; the only distinction being as to whether a particular Puruṣha is liberated or not.

Having now grasped the two most fundamental conceptions of the Sāṅkhya system, it needs only to say a word about a peculiarity in its conception of causality, and about what it recognizes as the legitimate and reliable means by which knowledge or proof is attainable, and we shall find ourselves, I hope, in a position to follow with clear understanding the outlines of the system as a whole.

Throughout Hindu philosophical thought we find a clear and strict separation between two kinds of cause: the material cause and the operative or efficient cause. The material cause of a thing is the stuff or matter out of which it proceeds and in which it consists; as its efficient or operative cause the Hindu thinkers consider not only the occasion or motive for its production, but also the means by which it is produced. Thus the material cause of a pot is clay, its efficient cause is the potter with his wheel and other tools.

The occurrence of any event is usually conditioned by a whole chain of *efficient* or *operative causes*, which need by no means be identical in similar cases; the *material cause* of a thing, on the other hand, is always the same; a definite product must always proceed from one definite material cause; *e.g.*, a pot from clay, a cloth from threads. Naturally, therefore, the material cause comes to be regarded as the principal cause in the production of anything, while the efficient causes are regarded as accompanying or incidental causes. And since, also, the efficient or operative causes cannot produce any new thing, but can only bring about changes in what already exists, the Sāṅkhya doctrine of causation concerns itself mainly with the concept and nature of the *material cause*.

This system sets out from the dictum: *ex nihilo nihil fit*, or in other words: a thing cannot be its own cause, and a substance can only proceed from a substance; which amounts to asserting the eternal existence of matter or Prakṛiti, since a creative act, action being a quality, could only be the operative cause of the world and not its material cause. And now we come to the most important peculiarity in the Sāṅkhya conception of causality. In their view the relation of cause and effect, or material cause and product, is not simply the connection of antecedent and consequent *in time*. On the

ground that every product must contain in itself its material cause and that the former—the product—could not exist without the continued existence of the latter—the material cause—the Sâṅkhya holds that both are identical, by which is meant that the product is distinguishable from its material cause only in respect of its qualities, not of its substance. Thus the crown is nothing but gold, the clay vessel nothing but clay, the cloth nothing but the threads which compose it. And from this oneness—or as we should say, co-existence—of cause and result, it follows that we cannot speak of the *origination* of a product, but that this so-called origination is really only a manifestation, a coming-forth-into-perceptibility. The form or condition of a thing may change, but the matter which composes it is eternal, and remains equally real whether in or out of manifestation.

The importance of this doctrine of causality in the Sâṅkhya will become apparent when we see how constantly it is applied in the working out of the details of the system.

Finally, with regard to the means of knowledge or proof, the Sâṅkhya recognises three: perception by the senses, inference and fit testimony, *i.e.*, Vaidik revelation. Practically, however, as already remarked, the older Sâṅkhya makes use only of the two first of these, appeals to the authority of the Scriptures increasing in frequency in some of the later productions of the school.

BERTRAM KEIGHTLEY.

(*To be continued.*)

OCCULTISM IN ENGLISH POETRY.

(Continued from p. 511, vol. XVIII.)

To turn to Byron, I think that no man possessed of poetic gifts was ever less occult than he. Let us apply our tests. Did he sing as the skylark sings—did he break into song? Had he the qualities of the child? To these queries, I for my part answer, no. Had he talent, had he brilliancy, had he facility, had he a flow of careless, sometimes forcible, and always dashing words? Yes. Had he a gift for rhyme? Yes. Was he ever inspired? Never. A truly great and divine poet? No.

He wrote from the personality, and to my mind he wrote so exclusively from his own then personality, with so little perception of any other person save himself, that I invariably feel in reading his works that he must have had the same aims, and much the same experiences, through a whole line of incarnations. Byron is always his own hero; that is a platitude, it has been often said; but from the point of view of the believer in reincarnation every writer of poetry or prose in which is depicted the outward or inward life of man is his own hero, but he does not necessarily take his own present personality and portray the same. This is what Byron does, and what Scott, also writing mainly from the personality and with a strong national bias, does not do. Such of Byron's characters as are not himself—Lord Byron—either as he was or as he wished to be thought, are, in my judgment, mere puppets. He was never very spontaneous, though he was facile; he was entirely absorbed by the things of sense; he wrote his poetry as he dressed for a masquerade, and meditated upon an intrigue. The mind refuses to conceive of Tennyson or Blake coquetting thus with their Muse; the Goddess to whom their vows were paid would have accepted no such divided duty. There is no mysticism in Byron's poems, as there are none of the characteristics of the seer in his disposition, and his songs are not "perfect" and certainly not childlike. I am aware that

there is much of the "supernatural"—there are voices and incantations, and thunderings—but they are part of the *mise en scène*, there is no mysticism of thought. I do not indeed see how there could be, for one very good and sufficient reason—Byron posed, he was self-conscious, he was vain.

A man who is self-conscious is necessarily unconscious of the Self, and therefore from my point of view he is never great.

I do not wish to underrate the talents of Byron, but simply to combat the assertion that he deserves to rank among our great bards, and to insist upon his lack of mysticism. I am perfectly cognizant that it will be said that a genius is always conscious of his powers. So he is, when he speaks with the voice of one who knows, but he is not vain. Tennyson reading *Maud* to a silent circle of auditors, and suddenly crying out, "Isn't that magnificent? what a line!" was not a vain man. Vain! he was simply rapt from all consciousness of self. Vanity belongs to the lesser poets; the seer, looking straight unto his God, thankful to behold some of His glory, is not vain; his is the spirit that animated the dying Blake, when, after one of his swan songs he turned to the faithful wife he loved, and cried: "My beloved, they are not mine, no, they are *not* mine." He was right—they were not his; or rather they were his and ours too, for they came from that Source which is Scott, Byron, Tennyson, Blake, yourselves and myself; and this view of the holy power of poetry precludes the possibility of personal vanity, for it is far away from the personality. It is that which makes the inspired man a little dogmatic, as Blake was, as Carlyle was, and Ruskin is; they often speak from absolute knowledge. This sometimes gives a habitually dogmatic tone, even when they are not colouring their thoughts with their prejudices, and by influences from without.

What are the characteristics of the child? Of the seer? Of the great poet? Let us reflect upon these before we pass on to the two great mystics, Tennyson and Blake.

The child, as a rule—I do not mean the type of child of which we unluckily have a few, who is bored by the pantomime, and prefers dry champagne to sweets at the Christmas parties; I mean the real child, the ordinary type of child—has a natural tendency to trust and love, without weighing the merits of those whom it does

trust; it has no calculation, or very little; it has a species of divine credulity; nothing is too beautiful or wonderful to be believed. The gift of fancy is free in the child; it takes the shadow for the substance, we say; perhaps we are wrong; perhaps the youthful seer perceives the substance, or what is nearer akin to the substance, more readily than we do, enclosed as we are in "shadows of the prison house." The child lives whole-heartedly in the present, save for its glorified dreams of the future. The child is pure, the child is simple; the child, if grown-up people do not pour pestilent nonsense into its innocent ear, knows nothing of "the value of money," of social advancement, of "what people will think," of "differences of rank." The child's tastes are simple; it has not learnt that amusements and happiness are purchasable and expensive; so it is equally amused and more happy with a few toys than if it spent large sums on the pursuit of pleasure. The child, as a rule, loves the "common things of earth and sky." Now, are not these qualities in a greater or a less degree those of the great ones of the earth, the inspired ones, the wise ones? Nay, have not simplicity and absence of the assertion of the personality been among the qualities of all those who have produced a great and lasting influence upon the thought of their age? These qualities lead in great measure to that non-attachment which is insisted upon by occultism.

To put the matter upon a very low plane: which will be the more formidable of two soldiers—the man who is absolutely indifferent to personal consequences, and only trusts that his cause may triumph; or the man who, though he is no coward, though he is willing to risk his life for his country, yet is strongly prepossessed in favour of personal security, and would like to take all precautions consistent with honour to secure the same? This non-attachment was the secret power of General Gordon, of Father Damien, of Martin Luther, of whom the Pope said shrewdly, knowing that he pointed out the really formidable trait in his opponent's character: "This German beast cares nothing for gold."

It is this carelessness of "gold"—whether it be really wealth, or fame, or success, or power, or fair repute, or happiness—that gives real force, for it means the triumph of the individuality over the personality. In these men, whose names I have cited, lived modesty, combined with this quality of divine dogmatism, if I

may so phrase it. Take Gordon as a case in which they were conspicuous; modest, humble, simple as a child; strong, decided, unwavering, when the Voice spoke. And so with our poets.

Let us take Tennyson first, and study him and his writings awhile; and here let me say that in studying Blake I do not propose to expound at length his prophetic books; that has been done far better than I can do it, and to do so superficially would be an impertinence. I wish to review the general tendency of these two minds; the trend of their respective mysticisms, so to speak. Those who wish to study Blake's hidden meanings more exhaustively I refer to the edition of his works issued some two years ago—also to the memoirs of Rossetti, and of Gilchrist, and the critical essay of Swinburne.

I regard Tennyson as having been very little of the psychic. I do not think he had any knowledge of the astral sphere, as had Blake; but I consider the late Laureate to have been a true seer, to have been endowed with real spiritual vision, to a degree to which Blake never attained. Tennyson had his moments of anguished doubt; Blake never had, because he habitually saw "through the eye" into the higher realms of the astral, and sometimes touched the spiritual. But there were moments when Tennyson, untouched by the astral, soared straight up on wings of thought to the Divine; when he was overpowered by the sense of unity. The keynote of Blake's mysticism is, I think, duality, though he, too, is at times filled with the sense of the unity of thought. Still I do not think that this is expressed so distinctly in his poems as in Tennyson's.

The sun, the moon, the stars, the seas, the hills and the plains,
Are not these, O Soul, the Vision of Him who reigns?
Is not the Vision He? tho' He be not that which He seems?
Dreams are true while they last, and do we not live in dreams?
Earth, these solid stars, this weight of body and limb,
Are they not sign and symbol of thy division from Him?
Speak thou to Him, for He hears, and Spirit with Spirit can meet—
Closer is He than breathing, and nearer than hands and feet.

It has been said that Tennyson has less sense of the life of Nature than had Wordsworth; and that the relegation of Nature to the background, as though man were a thing apart, is not occult.

But does Tennyson really do this? Does he not rather endow "inanimate nature," as non-occultists call it, with human life? Does he not in effect teach that all life, flowing from the one Source, is potentially human, potentially divine? Thus he makes the voice of the sea echo all through *Sea Dreams* in sympathy with the emotions of the hero; he brings the "call" of the sea into the closing scene of the troubled life of Enoch Arden, and when he speaks in his own voice, in his own personality, he sets this teaching forth more plainly yet:

Thy voice is on the rolling air,
I hear thee where the waters run;
Thou standest in the rising sun,
And in the setting thou art fair.

And again:

Tho' mixt with God and Nature thou
I seem to love thee more and more.

Tennyson's orthodoxy has been a debated point, and certainly, if he was strictly orthodox, he was not occult. But was he? Many passages from his poems are cited to prove that he was, but his own words spoken to a friend contradict them: "There's a something that watches over us, and our individuality endures—that's my faith, and that's all my faith." I think personally that in citing "orthodox" passages from Tennyson's works, it should be remembered that he generally puts them into the mouths of his characters. Tennyson was a great artist, he was intensely sympathetic; he held the memories of many personalities, and he caused them to speak and think as they would do—as they had done, if you like to put it so—and though his sense of musical sound was such that he said "he would rather destroy a meaning than put two ss together," still he never permitted his characters to speak as they never could or would have done. If we prove Tennyson's orthodoxy by his writings to what school of orthodox religious thought shall we assign him?

The Northern Farmer? Tennyson feels with him evidently—he understands the man, with his curious pride, his respect for the powers above him, his conceit. He understands the religious promptings that send him to church after his Sally "were dead," where he puts up his feet and thinks "o' nowt;" he understands

this man whose real vital religion is the land which he loves so well that he questions whether God Almighty knows what he's doing in taking him away from it. Shall we say that Tennyson

“Clings to the Catholic Cross once more, to the faith that saves,”

with the poor woman who has wrecked her life, and whose frenzied brain is filled with the crash of stranded vessels and the roar of waves? He sympathizes with her. He understands the anguish of the would-be suicide in *Despair*, maddened by religious doubt. Is he therefore an atheist?

In the poem beginning “What am I doing? you say,” there is a very simple faith expressed:

“She died of a fever, caught when a nurse in a hospital ward,

She is high in the Heaven of heavens, she is face to face with her Lord.”

But those words are put into the mouth of a woman very unlikely to indulge in metaphysical speculations; an outcast saved in this world, and as she believes in the next, by the woman whose grave she is dressing with flowers; she naturally thinks that she who represented God to her on earth is face to face with her Lord, and indeed the saying holds a profound truth; those whose lives are absolute love and pity are “face to face with their Lord.” No one can credit that Tennyson had sympathy with the Inquisition, but he feels with and for the wretched Queen Mary; and though he wrote bad plays, that woman's character lives before us, when she cries, “Thou knowest never woman meant so well.”

Let us take two more instances—the wonderful *Rizpah* and *In the Children's Hospital*. In the first, the poor old woman cries—and by the way, I think this poem might have been written by a woman, and a woman who was a mother, like the lullaby in *Sea Dreams*:

“I cared so much for my boy that the Lord has looked into my care,

And He means me, I know, to be happy with Willy, I know not where.”

It is just a simple, unreasoning faith; it is the voice of the great poet's sympathy with the poor crazed old wife, whose boy has been hanged for robbing the mail, and there is not a line of it that is out of character with the old woman. It also expresses Tennyson's prophetic conviction that she will be “happy with Willy,” and there is nothing in this conviction untheosophical, if we reflect upon the period of rest for the weary Ego between two incarnations.

Moreover, let us notice the reason given for "the Lord's looking into" her grief. It is because she *cared* so much—the power of thought, the power of concentration, the power of love.

Now for the *Children's Hospital*. The nurse says :

"How could I serve in the wards if the Hope of the World were a lie?"

She is speaking of "the good Lord Jesus"; but is not this a natural speech, is not this the natural motive power of such a woman's holy work among the suffering children? Moreover, it is true, whether the work be done for the sake of Jesus of Nazareth, God incarnate, or whether, following the theosophical conception, it is done from the constraining power of the Christ within, the divine Ego; it does not matter much what you call it; do we not in effect, say what the nurse says? How should we any of us "serve in the wards," how should we bear pain and bereavement, weariness, misconstruction, slander, poverty, ill-health, failure, sin? We all have borne such a cross. How should we bear to live and go about our work, and see the sufferings of others, and bear them and our own, if the Hope of the World were a lie, if we did not cling to the hope of the Divine Spirit, the God in man? We should not do it; the majority of us would give up the battle altogether either in one way or the other.

IVY HOOPER.

(*To be continued.*)

MUSINGS OF A NEOPHYTE. NO. III.

IN DEFENCE OF THE ORDINARY PERSON.

IN Theosophical writings and discourses the ordinary person plays a considerable though not a very dignified part. From the rank and file of the Theosophical Society the recognition of his existence usually takes the form of thanking God that they are not as other men are, even as this ordinary person; and, if I may venture to say it, I think our leaders are, sometimes at least, a little more impatient with our slowness of apprehension than we altogether deserve. May I be permitted, following a celebrated example in the *Old Testament*, for once to open my mouth and speak for myself and my fellow "ordinary persons;" and to explain, as well as I can, the hindrance which prevents us from moving on as our drivers would have us, gladly as we would do so if we were able?

There is a German saying that each of us will patiently suffer much by reason of our own special peculiarities, oddities, the way in which we differ from the rest; but that what we *cannot* suffer patiently is the demand that we should alter them. In everyone who has aspirations for the higher life we come upon something of much the same kind, and for the same reason—that our eccentricities come from a much deeper layer of ourselves, if I may use such an expression, than our conformities. Take an example from my own experience. The relation of a Catholic priest with his flock, in real life, is something ludicrously unlike the vulgar Protestant ideal you meet in books against popery and popular novels. The very first experience a young student, fresh from college, gains in actual dealing with souls is that the most devout person—the one most profoundly convinced that his confessor's advice is to him the law of God—has yet limits, distinct and often very narrow limits, beyond which you must not try to push him. His religion is good

and real—as far as it goes; but always, if you go deep enough, you will come upon the “human nature” which lies below in us all; and what will come if you touch *that*, in the best of us—“the Lord only knows!” In some souls this soil is so deep as to yield to the ploughing of an ordinary life’s experiences without a sign of what lies beneath; in others it is so thin that it is all the lightest and most careful hand can do to cultivate it at all without driving the man into open rebellion. But in all the ground is according to the parable, more or less “stony.” If you doubt it, only try to convey to the most pious lady you know a suggestion that in one of the ordinary household difficulties her servants may be right and she in the wrong, and see what follows!

Now, there are few questions of more importance than the enquiry, “What, in truth, *is* this “human nature” which “thus underlies our social virtues, our morality, even our religion?” Is it, as would at first sight seem, our very deepest, most real self—our heart, as the Christian would say, “evil and desperately wicked”? When the problem first presents itself there seems no other solution possible. When an average man succeeds in being entirely open and honest with himself, sooner or later he will find himself face to face with the awful recognition that there are things which he must have at any cost, even of heaven itself; desires which his religion is utterly powerless to banish by exhortation or by threat, against which he may exhaust his utmost power of resistance, and all in vain. The struggle may come upon him as the result of outward circumstances, or it may arise in the solitude of his own heart; but in either case he has eaten of the tree of the knowledge of good and evil and his eyes are opened. In utter terror he knows that he has chosen the evil and not the good; and this by no passing fancy. Something within him deliberately and finally willed the evil. What can he think, but that this something is his true self, and the religious aspirations he had so vainly called to his help mere empty dreams?

In face of this abyss, philosophical Pessimism is mere idle play of fancy; and Christianity, far from giving any helping hand, simply confirms his very worst fears.

What use to preach the Atonement of Jesus for sins he feels he loves better than Him—to bid him believe himself saved by His

Blood, when he knows that he does not want to be saved? It is true there is (in such cases), as it were, another self who *does* want it, and very earnestly; which would give anything to be freed from this bondage, but "by their fruits you shall know them." How can anyone ever believe, on Christian grounds, that the true self is anything but the something which actually does rule our life?

For anyone who has thus worked his way down to the very foundations of his nature, and faced the terrors of this abyss, there is, so far as I am aware, but one help—the Esoteric Doctrine; none else has any hope to give him; none else can show him that the beast who rules him is not himself, but a usurper to whom he has yielded his throne; none else can give him the knowledge of the way to recover his lost dominion and (to one already worn and exhausted with the struggle) the even more precious assurance of lives to come in which the victory may be gained which this one life may not be enough to reach—the true peace which may be held even in defeat.

But this by the way. Our present question is rather as to the most judicious way of cultivating our ordinary soil; and it can hardly be doubted in this connection that the wise cultivator is he who adapts himself to the facts, who skillfully ploughs round the rocks he cannot remove, and thus gains from his field whatever it can produce, be that much or little. You may call this casuistry—Jesuitry—if you will; it is a much more imposing and heroic plan to do as the Jansenists did and as most Protestants profess to do—drive straight on with your rules, regardless of all; and then when you have broken your plough and ruined your field, sit down and abuse the wickedness of human nature—but it is not practical. The strength of every religion has always lain with the wise, experienced persons—confessors, clergy, ministers, however they may be called, who have learned to deal with souls not as abstractions to be governed by general rules, but as separate cases, each differing somewhat from the rest, with its own special powers, its own limitations, its own possibilities—in a word, to be true physicians of souls.

Now there is one class of persons—Saints, Mahâtônâs, Great Men, or what you will—whose greatness consists precisely in their freedom from this limitation of the ordinary person. A great man

is one who is all of a piece, and for that very reason has the strength of twenty men. But it is the commonest thing in the world that these great souls do not understand wherein they differ from others. Some one was talking about genius in the presence of J. M. W. Turner the painter, and at last he impatiently broke in: "Genius—I don't know of any genius but the genius of hard work!" He did not; he knew what a life's hard work had done for him, but he had no idea of what everyone else knew, that a dozen lives' hard work would not have made a Turner of his companion. And to my mind, this is conspicuously the case with those who are more usually called Saints. They detail to us the path they have followed, the hindrances through which they have burnt their way upwards, and wonder that we do not follow in their steps—as I have said, sometimes get impatient with us. They do not understand that the fire which was born in them, the energy which drives them onward and upward, have not been born in us; and that our best efforts, our most heart-felt devotion, may have to be given for many lives to come before we can gain it. And in our turn we grow somewhat impatient over the minute directions for avoiding obstacles, for clearing the way upward, and, if we dared, would interrupt the instruction. That is all very well when once the fire is kindled, but till the fire comes from heaven, what matter if you keep your wood dry, or, like Elijah, have it drowned in water from the brook? You who have the fire, what can *you* know of our need who have it not?

I am not speaking without personal experience; many previous years of my life did I spend in trying to follow the Maxims of the Saints, before I recognized that my failure came simply from the fact that I myself was not a saint, and that this was not the way to become one; that the most elaborate explanation of the road is useless unless one first has the power to run. We fail because, like Adam (and this was his real original sin), we take of the Tree of Knowledge and do not first make sure of the Tree of Life.

It is hard, very hard at first for us to understand how we should have such vast aspirations, and such miserable power to carry them out; to see the Path so clearly before us and yet find ourselves year after year still entangled in the mire outside the gate. And here again it is only the Esoteric Doctrine which has any real help or

enlightenment for us, by the revelation of the long ages of evolution which have yet to pass before we attain. Like a kind but wise mother, she brings each of us in time to understand clearly that he is yet only an ordinary person, and that his aspirations are simply the seeds which may in ages to come make him something more, but are not in themselves powers to raise him to the level of those who have been so diligent in the past that they are now far beyond him, though his companions in time and place. And another vast superiority over the Christian view is the recognition of the simple fact, so evident when we venture to allow ourselves to see it, that instead of every one having a soul (as the Christians call it), no ordinary person has more than a fragment, a certain percentage of a soul, in the same way as he has but a portion (usually a very small portion), of a will. Thus we learn to be patient with ourselves, to understand that heart, mind and will are all things which have to grow in us through the ages—that the ages are there simply that we may grow them.

Now after this confession, may I venture to remind our leaders “with bated breath and whispering humbleness,” that most of us, even in the Society, are only ordinary persons after all? You may possibly pick up here and there a pupil for the Masters, but for the most part the best you can do for us is to implant an idea or two which may bear fruit in future incarnations. It is true that we are not the ordinary persons of a thousand years ago, nor are the ordinary persons of Europe the same in all respects as the ordinary persons of India or America; and both these points are worth a little more consideration than they have yet received. The comparison of time is a very important one. The course of evolution has dealt with the class of ordinary persons much as it does with the animal kingdom; we may not as a body be very much higher than we were a thousand years ago, but we approach much nearer to differentiation, there is far more variety amongst us, and different rules are needed. As an example of what I mean I may give the rules of meditation. They are practically the same in all religions, and when you come to study them, you will find that they were devised for people of very slow thought, to whom an idea was a rarity—country folk of the most extreme type—and they suit them extremely well. But even in the ordinary person of the year 1896,

thought, or what stands for it, is rapid and incessant ; to many of us, at least, an idea does not come alone, but with all its antecedents and consequences. To "think of one thing alone" in the sense of the meditation books is certainly impossible, and I am much inclined for my own part to think undesirable, for what is, by this time, the majority of us. To take another image, we do not need so many zigzags on the upward road as our predecessors did, and they only weary us. We cannot go straight, as the great souls do ; but we can, and must, cut off some of the corners. The fact is, if I may be permitted to dogmatize for a moment, that the World Mind is just now in a state of transition, and more or less confused. With the new millennium a new order of things begins to dawn, but what will need changing in consequence, and in what direction the movement will be, this is not yet clear. In the meantime, our teachers must have patience with us, even if they find we cannot entirely respond to their instructions. It *may* not be entirely our fault, or even our misfortune, but one thing I may say with certainty, we must have *time*. We would give anything to be able to wake up from our lethargy, to give ourselves wholly, "one-pointedly," to following you in your free and splendid flight ; but alas, although you have shown us the goal to aim at, we are but ordinary persons, and our wings have not yet grown strong enough to lift us. Give us all the learning you can—it will not be wasted, even if it does not enable us to do what seems so easy to you ; enough if you can bring us to a new life with longings, even if but blind longings, for something higher than we have attained in this. And in the meantime do you, on your side, learn with Paracelsus,

To see a good in evil, and a hope
 In ill success ; to sympathize, be proud
 Of *our* half-reasons, faint aspirings, dim
 Struggles for truth, our poorest fallacies,
 Our prejudice and fears and cares and doubts ;
 All with a touch of nobleness, despite
 Their error.

A. A. WELLS.

THOUGHT-FORMS.

AS knowledge increases, the attitude of science towards the things of the invisible world is undergoing considerable modification. Its attention is no longer directed solely to the earth with all its variety of objects, or to the physical worlds around it, but it finds itself compelled to glance further afield, and to construct hypotheses as to the nature of the matter and force which lie in the regions beyond the ken of its instruments. Ether is now comfortably settled in the scientific kingdom, becoming almost more than a hypothesis. Mesmerism, under its new name of hypnotism, is no longer an outcast. Reichenbach's experiments are still looked at askance, but are not wholly condemned. Röntgen's rays have rearranged some of the older ideas of matter. Magnets are found to be possessed of almost uncanny powers, transferring certain forms of disease in a way not yet satisfactorily explained. Telepathy, clairvoyance, movement without contact, though not yet admitted to the scientific table, are approaching the Cinderella-stage. The fact is that science has pressed its researches so far, has used such rare ingenuity in its questionings of nature, has shown such tireless patience in its investigations, that it is receiving the reward of those who seek, and forces and beings of the next higher plane of nature are beginning to show themselves on the outer edge of the physical field. "Nature makes no leaps," and as the physicist nears the confines of his kingdom he finds himself bewildered by touches and gleams from another realm which interpenetrates his own. He finds himself compelled to speculate on invisible presences, if only to find a rational explanation for undoubted physical phenomena, and insensibly he slips over the boundary, and is, although he does not yet realize it, contacting the astral plane.

One of the most interesting of the high roads from the physical to the astral is that of the study of thought. The western scientist, commencing in the anatomy and physiology of the brain, en-

deavours to make these the basis for "a sound psychology." He passes then into the region of dreams, illusions, hallucinations, and as soon as he endeavours to elaborate an experimental science which shall classify and arrange these, he inevitably plunges into the astral plane. Dr. Baraduc of Paris has nearly crossed the barrier, and is well on the way towards photographing astro-mental images, to obtaining pictures of what from the materialistic standpoint would be the results of vibrations in the grey matter of the brain.

It has long been known to those who have given attention to the question that impressions were produced by the reflection of the ultra-violet rays from objects not visible by the rays of the ordinary spectrum. Clairvoyants were occasionally justified by the appearance on sensitive photographic plates of figures seen and described by them as present with the sitter, though invisible to physical sight. It is not possible for an unbiassed judgment to reject *in toto* the evidence of such occurrences proffered by men of integrity on the strength of their own experiments, oftentimes repeated. And now we have investigators who turn their attention to the obtaining of images of subtle forms, inventing methods specially designed with the view of reproducing them. Among these, Dr. Baraduc seems to have been the most successful, and he has now published a volume—reviewed last month in our columns—dealing with his investigations and containing reproductions of the photographs he has obtained. Dr. Baraduc states that he is investigating the subtle forces by which the soul—defined as the intelligence working between the body and the spirit—expresses itself by seeking to record its movements by means of a needle, its "luminous" but invisible vibrations by impressions on sensitive plates. He shuts out by non-conductors electricity and heat. We can pass over his experiments in Biometry (measurement of life—by movements), and glance at those in Iconography—the impressions of invisible waves, regarded by him as of the nature of light, in which the soul draws its own image. A number of these photographs represent etheric and magnetic results of physical phenomena, and these again we may pass over as not bearing on our special subject, interesting as they are in themselves. Dr. Baraduc obtained various impressions by strongly thinking of an object, the effect produced by the thought-form appearing on a sensitive-plate; thus he tried to project a portrait of

a lady (then dead) whom he had known, and produced an impression due to his thought of a drawing he had made of her on her death-bed. He quite rightly says that the creation of an object is the passing out of an image from the mind and its subsequent materialization, and he seeks the chemical effect caused on silver salts by this thought-created picture. One striking illustration is that of a force raying outwards, the projection of an earnest prayer. Another prayer is seen producing forms like the fronds of a fern, another like rain pouring upwards, if the phrase may be permitted. A rippled oblong mass is projected by three persons thinking of their unity in affection. A young boy sorrowing over and caressing a dead bird is surrounded by a flood of curved interwoven threads of emotional disturbance. A strong vortex is formed by a feeling of deep sadness. Looking at this most interesting and suggestive series it is clear that in these pictures that which is obtained is not the thought-image, but the effect caused in etheric matter by its vibrations, and it is necessary to clairvoyantly see the thought in order to understand the results produced. In fact, the illustrations are instructive for what they do not shew directly, as well as for the images that appear.

It may be useful to Theosophists to put before them, a little more plainly than has hitherto been done, some of the facts in nature which will render more intelligible the results at which Dr. Baraduc is arriving. Necessarily imperfect these must be, a physical photographic camera and sensitive plates not being ideal instruments for astral research; but as will be seen from the above, they are most interesting and valuable as forming a link between clairvoyant and physical scientific investigations.

The pictures of thought-forms herewith presented were obtained as follows: two clairvoyant Theosophists observed the forms caused by definite thoughts thrown out by one of them, and also watched the forms projected by other persons under the influence of various emotions. They described these as fully and accurately as they could to an artist who sat with them, and he made sketches and mixed colours, till some approximation to the objects was made. Unfortunately the clairvoyants could not draw and the artist could not see, so the arrangement was a little like that of the blind and lame men—the blind men having good legs carried the lame ones,

and the lame men having good eyes guided the blind. The artist at his leisure painted the forms, and then another committee was held and sat upon the paintings, and in the light of the criticisms then made our long-suffering brother painted an almost entirely new set—the most successful attempt that has hitherto been made to present these elusive shapes in the dull pigments of earth.

We may now turn to the detailed exposition of the matter in hand.

All students know that what is called the Aura of man is the outer part of the cloud-like substance of his higher bodies, interpenetrating each other, and extending beyond the confines of his physical body, the smallest of all. They know also that two of these bodies, the mental and desire bodies, are those chiefly concerned with the appearance of what are called thought-forms. But in order that the matter may be made clear for all, and not only for students already acquainted with Theosophical teachings, a recapitulation of the main facts will not be out of place.

Man, the Thinker, is clothed in a body composed of innumerable combinations of the subtle matter of the mental plane, this body being more or less refined in its constituents and organized more or less fully for its functions, according to the stage of intellectual development at which the man himself has arrived. The mental body is an object of great beauty, the delicacy and rapid motion of its particles giving it an aspect of living iridescent light, and this beauty becomes an extraordinarily radiant and entrancing loveliness as the intellect becomes more highly evolved and is employed chiefly on pure and sublime topics. Every thought gives rise to a set of correlated vibrations in the matter of this body, accompanied with a marvellous play of colour, like that in the spray of a waterfall as the sunlight strikes it, raised to the *n*th degree of colour and vivid delicacy. The body under this impulse throws off a vibrating portion of itself, shaped by the nature of the vibrations—as figures are made by sand on a disk vibrating to a musical note—and this gathers from the surrounding atmosphere matter like itself in fineness from the elemental essence of the mental world. We have then a thought-form pure and simple, and it is a living entity of intense activity animated by the one idea that generated it. If

made of the finer kinds of matter, it will be of great power and energy, and may be used as a most potent agent when directed by a strong and steady will. Into the details of such use we will enter later. Such a thought-form, if directed to affect any object or person on the astral or physical planes, will pass from the mental into the astral world, and will take to itself a covering of astral materials, of fineness correlated to its own, from the elemental essence of the astral world. A thought-form, then, is a shape caused by the vibrations set up in the mental body by the activity of the Ego, clothed in the elemental essence of the mental plane, and possessing an independent life of its own with freedom of motion, but its consciousness being limited to the thought of which its essence, or informing soul, consists. It may or may not have—but generally has—an additional coating of astral elemental essence. Elemental essence is a name used to cover a vast variety of combinations respectively of mental and of astral matter, ensouled by Âtmâ-Buddhi—technically called the Monad—in its evolution *downwards*. So the thought-form is a shape whose body is of elemental essence and whose soul is a thought. It is very often spoken of as an artificial elemental, because of this bodily constitution, and such elementals, when made by White or Black Magicians, are of tremendous potency.

When the man's energy flows outwards towards external objects of desire, or is occupied in passional and emotional activities, this energy works in a less subtle order of matter than the mental, in that of the astral world. What is called his desire-body is composed of this matter, and it forms the most prominent part of the aura in the undeveloped man. Where the man is of a gross type, the desire-body is of the denser matter of the astral plane, and is dull in hue, browns and dirty greens and reds playing a great part in it. Through this will flash various characteristic colours, as his passions are excited. A man of a higher type has his desire-body composed of the finer qualities of astral matter, with the colours rippling over and flashing through it fine and clear in hue. While less delicate and less radiant than the mental body, it forms a beautiful object and as selfishness is eliminated all the duller and heavier shades disappear.

This desire (or astral) body gives rise to a second class of

entities, similar in their general constitution to the thought-forms already described, but limited to the astral plane, and generated by the mind under the dominion of the animal nature.

These are caused by the activity of the lower mind, throwing itself out through the astral body—the activity of Kâma-Manas in Theosophical terminology, or the mind dominated by desire. Vibrations in the body of desire, or astral body, are in this case set up, and under these this body throws off a vibrating portion of itself, shaped, as in the previous case, by the nature of the vibrations, and this attracts to itself some of the appropriate elemental essence of the astral world. Such a thought-form has for its body this elemental essence, and for its animating soul the desire or passion which threw it forth; according to the amount of mental energy combined with this desire or passion will be the force of the thought-form. These, like those belonging to the mental plane, are called artificial elementals, and they are by far the most common, as few thoughts of ordinary men and women are untinged with desire, passion or emotion.

It may be well to remark that, in this last respect, our illustrations are a little misleading, for the thought-forms of which the air is full are far more composite than those selected as examples. These drawings represent simple thoughts and passions, of characteristic types, whereas most of those seen by the clairvoyant are exceedingly mixed; love is mixed with selfishness, or ambition, or jealousy, and each of these feelings throws its own vibrations, *i.e.*, its own colour, into the emotion, and the intermixture of course changes the shade, or perhaps combines with the original into a new and distinct colour. But the principles which underlie the production of thought-forms will be most easily appreciated by studying them in their simpler expressions, and when the student has grasped these, he can readily analyse the more complicated cases which, should he happen to be clairvoyant, will come under his immediate observation. In mental chemistry as in physical it is advisable to study simple substances at the beginning, and to take up the analysis of complicated compounds when some facility has been gained.

Three general principles underlie the production of all thought-forms :

1. Quality of thought determines colour.
2. Nature of thought determines form.
3. Definiteness of thought determines clearness of outline.

Colour. Colours depend on the number of vibrations that take place in a second, and this is true in the astral and mental worlds as well as in the physical. If the astral and mental bodies are vibrating under the influence of devotion, the aura will be suffused with blue, more or less intense, beautiful and pure according to the depth, elevation and purity of the feeling. In a church, such thought-forms may be seen rising, for the most part not very definitely outlined, but rolling masses of blue clouds (Fig. 1). Too often the colour is dulled by the intermixture of selfish feelings, when the blue is mixed with browns and thus loses its pure brilliancy. But the devotional thought of an unselfish heart is very lovely in colour, like the deep blue of a summer sky. Though such clouds of blue will often shine out golden stars of great brilliancy, darting upwards like a shower of sparks.

Anger gives rise to red, of all shades from lurid brick-red to brilliant scarlet; brutal anger (Fig. 4) will show as flashes of lurid dull red from dark-brown clouds, while the anger of "noble indignation" is a vivid scarlet, by no means unbeautiful to look at though it gives an unpleasant thrill.

Affection, love, sends out clouds of rosy hue (Fig. 7), varying from dull crimson, where the love is animal in its nature, rose-red mingled with brown when selfish, or with dull green when jealous (Fig. 10) to the most exquisite shades of delicate rose like the early flushes of the dawning, as the love becomes purified from all selfish elements, and flows out in wider and wider circles of generous impersonal tenderness and compassion to all who are in need.

Intellect produces yellow thought-forms (Fig. 11), the pure reason directed to spiritual ends giving rise to a very beautiful delicate yellow, while used for more selfish ends or mingled with ambition it yields deep shades of orange, clear and intense (Fig. 12).

Form. According to the nature of the thought will be the form it generates. In the thought-forms of devotion the flower which is figured was a thought of pure devotion offered to One worshipped by the thinker, a thought of self-surrender, of sacrifice (Fig. 2).

Such thoughts constantly assume flower-like forms, exceedingly

beautiful, varying much in outline but characterized by curved upward-pointing petals like azure flames. It is this flower-like characteristic of devotion that may have led to the direction, by those who saw, of offering flowers as part of religious worship, figuring in suggestive material forms that which was visible in the astral world, hinting at things unseen by things seen, and influencing the mind by an appropriate symbology. A beam of blue light, like a pencil of rays, shot upwards towards the sky, was a thought of loving devotion to the Christ from the mind of a Christian. The five-pointed star (Fig. 3), was a thought directed towards the LOGOS, a devotional aspiration to be in harmony with cosmic law, as the expression of His nature, and it was these latter elements which gave it its geometrical form, while the mental constituents added the yellow rays. Thoughts which assume geometrical shapes, such as the circle, cube, pyramid, triangle, pentacle, double triangle, and the like, are thoughts concerned with cosmic order, or they are metaphysical concepts. Thus if this star were yellow, it would be a thought directed intellectually to the working of law, in connexion with the LOGOS or with rational man.

The lurid flash from dark clouds (Fig. 4) was taken from the aura of a rough and partially intoxicated man in the East End of London as he struck down a woman; the flash darted out at her the moment before he raised his hand to strike, and caused a shuddering feeling of horror, as though it might slay. The keen-pointed stiletto-like dart (Fig. 5) was a thought of steady anger, intense and desiring vengeance, of the quality of murder, sustained through years and directed against a person who had inflicted a deep injury on the one who sent it forth; had the latter been possessed of a strong and trained will, such a thought-form would slay, and the one nourishing it is running a very serious danger of becoming a murderer in act as well as in thought in a future incarnation. Fig. 6 is a thought of anger of an explosive kind, with elements of mentality mixed with it, rendering it far more dangerous than it would have been if merely passional.

Among the thought-forms of affection Fig. 8 is very good—a thought of love, clearly defined and definitely directed towards its object. Fig. 9 is a thought which is loving but appropriative, seeking to draw to itself and to hold. In Fig. 10 love has become quite

FIG. 1.



FIG. 2.



FIG. 3.



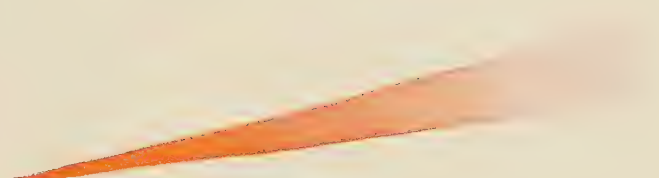


FIG. 7.



FIG. 8.



FIG. 9.

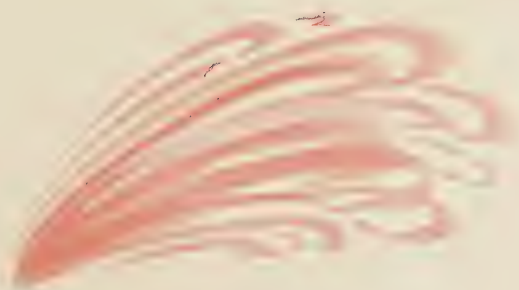


FIG. 10.



FIG. 11.



FIG. 12.



merged in jealousy, and we have here a type of thought which comes rolling out, suffusing the whole aura, and setting up troubled, irregular, vibrant motions of a character most distressing to the creator of them, and unpleasant to all whom he approaches.

Fig. 12 is a characteristic form of a strong and ambitious thought; it was taken from the aura of a man of keen intellect and noble character, who was ambitious (and worthy) to wield power, and whose thoughts were turned to the public good. The ambitious element contributes the hooked extensions, just as the grasping love in Fig. 9 causes similar protrusions.

Clearness of outline. This depends entirely on the definiteness of the thought, and is a comparatively rare thing. Contrast Figs. 1, 2, and 3. Vague, dreamy devotion yields the cloudy mass of Fig. 1, and comparatively few worshippers show anything but this. So the great majority of people when thinking send out such clouds as Fig. 11. The creator of Fig. 2 knew just what he meant, and so did the creator of Fig. 3. There was no drifting, no "wobbling," clear, pure and strong were the thoughts of these devotees. The sharpness of outline is very noticeable in Figs. 4 and 5; there is no indecision, no hesitation, and this is often the case with angry thoughts, for they are roused by a definite object, and strike directly at that object with passion and force. So again the person who generated the form represented by Fig. 8 had a very clear and definite love directed towards a specific object, and the maker of Fig. 12 meant to carry out the thought there outlined.

A thought-form may assume the shape of its projector; if a person wills strongly to be present at a particular place, to visit a particular person, and be seen, such a thought-form may take his own shape, and a clairvoyant present at the desired spot would see what he would probably mistake for his friend in the astral body. Such a thought-form might convey a message, if that formed part of its content, setting up in the astral body of the person reached vibrations like its own, and these being passed on by that astral body to the brain, where they would be translated into a thought or a sentence. Such a thought-form, again, might convey to its projector, by the magnetic relation between them, vibrations impressed on itself.

A thought of love and of desire to protect directed strongly

towards some beloved object creates a form which goes to the person thought of and remains in his aura as a shielding and protecting agent ; it will seek all opportunities to serve, and all opportunities to defend, not by a conscious and deliberate action, but by a blind following out of the impulse impressed upon it, and it will strengthen friendly forces that impinge on the aura and weaken unfriendly ones. Thus may we create and maintain veritable guardian angels round those we love, and many a mother's prayer for a distant child thus circles round him, though she knows not the method by which her "prayer is answered."

In cases in which good or evil thoughts are projected at individuals, those thoughts, if they are to directly fulfil their mission, must find in the aura of the object to whom they are sent, materials capable of responding sympathetically to their vibrations. Any combination of matter can only vibrate within certain definite limits, and if the thought-form be outside all the limits within which the aura is capable of vibrating, it cannot affect that aura at all. It consequently rebounds from it, and that with a force proportionate to the energy with which it impinged upon it. This is why it is said that a pure heart and mind are the best protectors against any inimical assaults, for such a pure heart and mind will construct an astral and a mental body of fine and subtle materials, and these bodies cannot respond to vibrations that demand coarse and dense matter. If an evil thought, projected with malefic intent, strikes such a body, it can only rebound from it, and it is flung back with all its own energy ; it then flies backward along the magnetic line of least resistance, that which it has just traversed, and strikes its projector ; he, having matter in his astral and mental bodies similar to that of the thought-form he generated, is thrown into respondent vibrations, and suffers the destructive effects he had intended to cause to another. Thus "curses [and blessings] come home to roost." From this arise also the very serious effects of hating or suspecting a good and highly-advanced man ; the thought-forms sent against him cannot injure him and they rebound against their projectors, shattering them mentally, morally, or physically. Several such instances are well known to members of the Theosophical Society, having come under their direct observation. So long as any of the coarser kinds of matter connected with evil and selfish

thoughts remain in a person's body, he is open to attack from those who wish him evil, but when he has perfectly eliminated these by self-purification his haters cannot injure him, and he goes on calmly and peacefully amid all the darts of their malice. But it is bad for those who shoot out such darts.

I have but opened a big subject, but sufficient is here said perhaps, to help the readers of LUCIFER to a clearer understanding of what is meant by the familiar term "thought-forms."

ANNIE BESANT,



About Ancestor-Worship.—In the West, after the destruction of antique society, no such feeling [of love, loyalty and gratitude to the past] could remain. The beliefs that condemned the ancients to hell, and forbade the praise of their works—the doctrine that trained us to return thanks for everything to the God of the Hebrews—created habits of thought and of thoughtlessness, both inimical to every feeling of gratitude to the past. Then with the decay of theology and the dawn of larger knowledge, came the teaching that the dead had no choice in their work—they had obeyed necessity and we had received from them of necessity the results of necessity. And to-day we still fail to recognize that the necessity itself ought to compel our sympathies with those who obeyed it, and that it bequeathed results as pathetic as they are precious. Such thoughts rarely occur to us even in regard to the work of the living who serve us. We consider the cost of a thing purchased and obtained by ourselves; about its cost in effort to the producer we do not allow ourselves to think: indeed we should be laughed at for any exhibition of conscience on the subject. And our equal insensibility to the pathetic meaning of the work of the past, and to that of the work of the present, largely explains the wastefulness of our present civilization—the reckless consumption by luxury of the labour of years in the pleasure of an hour, the inhumanity of the thousands of unthinking rich, each of whom dissipates yearly in the gratification of totally unnecessary wants, the price of a hundred human lives. The cannibals of civilization are unconsciously more cruel than those of savagery, and require much more flesh. The deeper humanity—the cosmic emotion of humanity—is essentially the enemy of useless luxury, and essentially opposed to any form of society which places no restraints upon the gratifications of sense or the pleasures of egotism.

In the far East, on the other hand, the moral duty of simplicity of life has been taught from very ancient times, because ancestor-worship had developed and cultivated this cosmic emotion of humanity which we lack, but which we shall certainly be obliged to acquire at a later day, simply to save ourselves from extermination. Two sayings of Tzeyasu exemplify the Oriental sentiment. When virtually master of the empire, this greatest of Japanese soldiers and statesmen, was seen one day cleaning and smoothing with his own hands an old dusty pair of silk hakama or trousers. "What you see me do," he said to a retainer, "I am not doing because of the worth of the garment in itself, but because I think of what it needed to produce it. It is the result of the toil of a poor woman, and that is why I value it. If we do not think, while using things, of the time and effort required to make them, then our want of consideration puts us on a level with the beasts,"—*Kokoro*, by Lafcadio Hearn,

THEOSOPHICAL ACTIVITIES.

INDIAN SECTION.

GREAT preparations are being made for the Theosophical Convention at Benares, the first held in that ancient centre of Hindu religious life. Delegates are expected from all parts of the north and north-west, and from Bengal and Behar. It will be held during the holidays that are kept in connection with the Durgâ Pûjâ, as then all Government servants are free. The Convention for Southern India will be held as usual in the Christmas holidays at Adyar, after the Anniversary Meeting of the T. S. Mrs. Besant will attend both Conventions and will deliver a course of lectures at each. The Benares subject is not yet decided on; at Adyar she will speak on "Four great Religions."

The Vellore Branch is a remarkable one. It has raised its roll of members and sympathizers (associates), to 595, and has held no less than 85 meetings during the quarter. The *Bhagavad Gitâ* and the *Vishnu Purâna* have been systematically studied. Coimbatore Branch leads the record of meetings with 91 during the quarter. Lahore Branch has done well with 39. Most of these meetings are devoted to systematic study,

The Joint General Secretary opened a new Branch at Jaunpur, and it has started under the most promising auspices.

CEYLON LETTER.

It affords me pleasure to announce that Mr. Wilton Hack is continuing to help the good work done in connection with our Musaeus School and Orphanage. He is helping in a great measure to build the necessary extensions to the Institution. Its rooms are overcrowded with the increasing number of pupils, and Mrs. Higgins finds no room to accommodate any more girls. The proposed main building has to be erected before long. Materials to build are now being collected, and the foundation stone will be laid on the 14th August, and the masons and carpenters will be busily engaged. The plans and specifi-

cations show a pretty two-storied building, the first floor with two broad verandahs, and inside a dining-room, hall, guest room, office and library. The second floor is to be a long dormitory. As the readers of *LUCIFER* are aware, the site has been donated for the purpose, and when the buildings are erected the institution will be a commodious structure, the only one of its kind on the coast.

Our little *Rays of Light* is being appreciated, and we cordially invite friends to subscribe to it.

Our work is rapidly growing, and to cope with it, Miss Harrison, a Theosophist from Adelaide, is expected to arrive here on August 9th as an assistant to Mrs. Higgins.

S. P.

EUROPEAN SECTION.

The summer holidays are over, and meetings are again in full swing everywhere, and vigour and earnestness are apparent in all directions.

On August 16th, Mrs. Besant lectured at Effra Hall, Brixton, to an audience that filled every inch of standing-room in the hall and overflowed into a second meeting in a hall above, and still would-be hearers were turned away. Mr. Bertram Keightley took the overflow meeting, and it was also addressed by Mrs. Besant. The success of the gathering was due to the energy of Mr. Matthew Boyd, and the only complaint heard was that the meeting being free the crowd was too great.

On August 29th Mrs. Besant went north, and held at Liverpool a Lodge meeting in the afternoon, and delivered a lecture to a great crowd in the Picton Lecture Hall in the evening. The *Liverpool Post* comments on the "intense interest" shown. On the 30th, St. James's Hall, Manchester, was filled three times, many going away unable to gain entrance in the evening, and between the afternoon and evening meetings a Lodge meeting was held. The 31st found Mrs. Besant at Bradford, where the largest meeting ever held by the T. S. crowded the Central Hall. Leeds was the next place visited, and a Lodge meeting in the afternoon was followed by a crowded gathering in the People's Hall at night. Then, on September 2nd, came Sheffield, with a Lodge meeting first and a crowded audience in the Surrey Street Music Hall in the evening. At all these meetings, large as they were, admission was charged for, so that all the expenses were paid, and a substantial

sum remained over for the support of the central work. The attitude of the press is far more friendly, and in one case, that of the *Sheffield Independent*, a long interview with Mrs. Besant was printed. She finished the little tour with her last lecture in England, delivered to the Blavatsky Lodge.

The so-called "crusaders" from America, who are engaged in trying to wreck the Theosophical Society all the world over, and to replace it with a new organization, have not won a single member away from it in England, France or Holland; but they have succeeded in breaking up to some extent the Swedish Section, which contained a large number of followers of the late Mr. Judge. These did not secede last year with the bulk of his adherents, but remained as an antagonistic force within the T.S. They have now, however, openly joined those with whom they have secretly worked all along, and this—though adopted a little late in the day—is a much more honourable course of procedure. The loyal members, of course, remain in the original T. S.; but at the time of writing it is doubtful whether they are sufficiently strong to maintain a Section. They will, however, be much freer now to go forward in their Theosophical work. Last May they asked Mrs. Besant to go over and lecture, but Dr. Zander opposed the proposition, on the ground that to welcome her would be to show disrespect to the memory of Mr. Judge; as Dr. Zander was the General Secretary, Mrs. Besant did not think it right to visit his Section in opposition to his wish, and so cause increased disunion and friction. Now that the American organization is to be established in Sweden, Mrs. Besant will be able to visit the Section of the T. S., and will do so next year. Meanwhile Mrs. Cooper-Oakley will go over there, and so the bonds of co-operation, suspended by the Swedish body during the past year, will again be drawn close and firm as of old.

Mrs. Besant will have left for India ere this number of LUCIFER is published, visiting Holland and Paris on her journey eastwards. Mr. Keightley accompanies her, to resume his Indian duties. She will return from India at the end of February, and go on to New York in March, 1897, working for the American Section during March, April and May.

AUSTRALIAN SECTION.

The General Secretary is now back again at Headquarters, after a tour of ten weeks among the branches and new centres of Theosophic

activity in New South Wales and Queensland. Needless to say he received a hearty welcome from his friends in Sydney on his return. During his absence every day not occupied in travelling has seen some public meeting, or gathering of friends, to discuss the truths of Theosophy and the best means of bringing them before the public. Mr. Staples has been cheered throughout by the active help and sympathy of friends old and new. The establishment of two new branches and a number of centres bears testimony to the fact that Theosophy has a real message for the people.

The old established and lately resuscitated branch in Brisbane is doing excellent work, thanks to its energetic Hon. Secretary, Mr. W. G. John. But Brisbane does not depend upon one member only however good he may be, for it is richer than most others in Australia in capable and devoted members.

Another old branch which promises renewed activity is that at Toowoomba, established by Col. Olcott in 1881. The unfortunate absence of some prominent members at the time of Mr. Staples' visit alone prevented the starting of this branch on a renewed career of useful activity, which however will not be long delayed. Some of the members here are real students and take more than a mere superficial interest in the teachings.

The General Secretary was fortunate in being able to return to Sydney in time for the Annual Meeting of the Branch. The proceedings were characterized by the utmost harmony and an appetite for work which augurs well for the future. Mr. Staples addressed the members of the branch in a few earnest words of advice and encouragement and took occasion to present a number of diplomas to new members, and a pleasant social evening followed. On July 11th, a lecture was delivered before the Socialist Society of Sydney by Mr. Staples at Leigh House. The audience listened with marked attention for over an hour to his exposition of *What Theosophy is and what it is not*. Naturally those parts of the address which dealt with the Theosophic attitude towards Socialism and Communism attracted most interest, and a lively debate followed. Mr. Staples pointed out that the aims of the Socialists in so far as they seek the welfare of humanity must receive the sympathy of Theosophists, but in a Society which aims at Universal Brotherhood no mere difference as to methods and opinions can be allowed to introduce division.

In a few days the General Secretary will be bidding farewell to Sydney for a time. He will visit Melbourne and Adelaide before leaving our shores. He carries with him the best wishes of a numerous

circle of friends who will look forward with impatience for his return.

It is gratifying to see the literary activity displayed by our Australasian members in the Theosophical magazines, and we trust it will continue. Mr. Knox's article on "Animal Reincarnation" has raised a point of curious interest around which much discussion is sure to centre.

S.

NEW ZEALAND SECTION.

Everything here is proceeding quietly and steadily, but though there may be but little that is of sufficiently stirring interest to be worth reporting, yet there seems reason to believe that the work is becoming more solid, and that the movement here, though small, is yet on a firm basis. And there appears to be special need just now that this should be so. For within the last few months the gold mining "boom" has created an activity in Auckland (where the Headquarters of the Section are established) greater than has been known for some years. The discovery of gold-bearing reefs in different parts of the district, and the introduction of the cyanide process have combined to produce this result. The immediate effect is that public attention is for the present almost exclusively directed to this matter, and the excited state of public thought leaves but little room for the consideration of more serious subjects. But there is another side to the matter, for if the district goes ahead as rapidly as many now prophesy that it will, there will be the more need that we should form here a strong band of workers to spread the principles and teachings of Theosophy, so as to counteract the materialistic tendencies that are an inevitable accompaniment of material prosperity and the pursuit of wealth, while the influx of population which may be expected to follow, if the present "boom" continues, will afford an extensive field of operations. So we must endeavour during the present time of waiting and comparative quiet to lay a strong foundation for the greater work which appears to lie before us in the future.

Of the various Branches the chief activity is still centred in Auckland, Dunedin and Christchurch. The President of the Dunedin Branch, Mr. Richardson, was invited a few weeks ago to give a paper on Theosophy to the Men's Institute, connected with one of the Congregational churches. He took for his subject "Karma and Reincarna-

tion," and though the criticisms of the members of the Institute were for the most part adverse to the Theosophical teachings, yet it is a source of some satisfaction that the opportunity was offered for them to be placed before the Institute by one who supports them, and it cannot fail to have some little effect in preparing the minds of those who were present to receive them in some future incarnation if not in the present.

In Auckland lectures have been delivered during the past month on "Miracles, and the purpose of Theosophy," by Miss Edger, and on "Mahâtmâs, or Masters of Wisdom" by Mrs. Draffin. The attendance has been fair, as also at the open meetings, where papers on various subjects have been read and freely discussed.

L. E.

THE SECRET DOCTRINE.

THE third volume of H. P. B.'s great work is complete, and will be published as soon as the American edition—necessitated by the unfair Copyright Law—is ready. The following is the Preface:

The task of preparing this volume for the press has been a difficult and anxious one, and it is necessary to state clearly what has been done. The papers given to me by H. P. B. were quite unarranged, and had no obvious order: I have therefore, taken each paper as a separate Section, and have arranged them as sequentially as possible. With the exception of the correction of grammatical errors and the elimination of obviously un-English idioms, the papers are as H. P. B. left them, save as otherwise marked. In a few cases I have filled in a gap, but any such addition is enclosed within square brackets, so as to be distinguished from the text. In "The Mystery of Buddha" a further difficulty arose; some of the Sections had been written four or five times over, each version containing some sentences that were not in the others; I have pieced these versions together, taking the fullest as basis, and inserting therein everything added in any other versions. Doubtless, had the author herself issued this book, she would have entirely re-written the whole of this division; as it was, it seemed best to give all she had said in the different copies, and to leave it in its rather unfinished state, for students will best like to have what she said as she said it, even though they may have to study it more closely than would have been the case had she remained to finish her work.

The quotations made have been as far as possible found, and correct references given; in this most laborious work a whole band of earnest and painstaking students, under the guidance of Mrs. Cooper-Oakley, have been my willing assistants. Without their aid it would not have been possible to give the references, as often a whole book had to be searched through, in order to find a paragraph of a few lines.

This volume completes the papers left by H. P. B., with the exception of a few scattered articles that yet remain and that will be published in her own magazine LUCIFER. Her pupils are well aware that few will be found in the present generation to do justice to the occult knowledge of H. P. B. and to her magnificent sweep of thought, but as she can wait to future generations for the justification of her greatness as a teacher, so can her pupils afford to wait for the justification of their trust.

ANNIE BESANT.

REVIEWS

LE VASE SACRÉ.

By Émile Burnouf. [Paris, Bibliothèque de la Haute Science, 1896
Price 5 fr.].

In this small volume of 189 pages the veteran French Orientalist Émile Burnouf, attacks the question of the "sacred cup," attempts to trace its tradition across the ages, and endeavours to explain its "esoteric" meaning. He finds it in India, Persia, Greece, in the Christian Church, and in the Graal-legend. After citing numerous texts from the scriptures and office-books of the East and West in support of his thesis, M. Burnouf comes to the conclusion that the study of the "sacred cup" and its contents sums up the basic theory of the five great Âryan religions. Leaving this extraordinary speculation on one side for the moment, we will follow the author on to the wider plain of ideas to which the cup-legend is but a bye-path.

M. Burnouf, at the end of a long life of research, has arrived at the conclusion that the Âryan religions have come from a primitive doctrine elaborated in the centre of Asia. It is possible to distinguish two successive periods in the spread of this tradition. The earlier period embraces (1) the Vedic tradition, which later became Brâhmanism, (2), the Persian or Mazdean tradition, and (3), the Græco-latin polytheism. In this period must also be included the polytheistic tradition of the north and extreme west. The later period embraces, (4), Buddhism, and (5), Christianity. These two religions were originally almost identical. The Christ was the Buddha of the West, the Buddha had already been the Christ in the East. The latter appeared at the apex of the Brâhmanical, the former at the apex of the Græco-roman civilization. Buddhist ideas, modified by Mazdean, produced Essene. When the Essene doctrines spread beyond the Galilean and Egyptian communities into the Greek and Roman world, they contacted Pagan polytheism and Semitic monotheism, and hence arose Christianity.

Finally the "esoteric theory" which animated the five great religions, and which is to be discovered by a study of the sacred-cup

tradition, is the fire-doctrine, the secret doctrine or *disciplina secreta* of Christianity. M. Burnouf traces the cup-idea back to the Vedic sacrifice and the Soma-rite. In the west the soma was replaced by wine, and here we have the origin of the Bacchic rites.

Interesting as is the collection of texts brought forward by our learned author, we cannot but think that he is no more advanced in his studies than the solar-mythologists. Correspondences are not identities, and even if we grant that solar phenomena and sacrificial ceremonies portray naturally and symbolically the inner workings of the soul of nature and of man, we cannot but protest against the limited view that stops short at the phenomena and rites and proclaims these as the "esoteric" basis of religion. The source of religion is in the soul of man, and so long as this is neglected our scholars can only elaborate lifeless theories that explain neither the doctrines nor history of the world-cults.

The utility of the present little treatise, then, is not so much the distinct thesis of M. Burnouf, for the cup and mixing-bowl symbolism may be interpreted in a hundred different ways, and the fire-doctrine can be made to symbolize the external and internal operations of mystic nature, but rather its utility lies in the attempt to follow back the great streams of Âryan religion to their source, and to trace the later tributaries to the once main streams which are now silted up and hardly recognizable.

M. Burnouf, however, depends too much on philology, the feeblest of all reeds on which to lean in comparative religion; and here in conclusion we would suggest that instead of seeking the origin of the term "Saint-Graal" in the Normand "grâsel" or "lamp-vase," he should try the more probable suggestion that the original was simply "sang réel" or the "true blood" of Christ. In either case, however, *qu'est ce que cela prouve?* Blood, wine, soma, were symbols, "magically" efficacious in themselves and typical of higher things. The physical soma, the purest product of the vegetable kingdom, (*not* the *asclepias acida* of botany, as all the scholars imagine; which is a mere substitute) was a pure and safe means of artificially producing a faint reflection of the real state of mystic beatitude and spiritual power which the real "King Soma" alone can give; wine was a substitute leading to excess of every description; and blood was the foulest degradation of all for the pacification and feeding of terrestrial elementals. The modern Christians use the symbol blood, the Sûfis the symbol wine, and the Brâhmans the symbol soma. Thus, the Brâhmans alone in antiquity had both a pure symbol of the spiritual

force of mystic illumination and also a pure actuality on the physical plane at one and the same time. But "King Soma" and the "Sacred Vase" and the "Holy Fire" are yet to have their real meanings revealed.

G. R. S. M.

THE GROWTH OF THE SOUL.

By A. P. Sinnett, Vice-President of the Theosophical Society.
[London: The Theosophical Publishing Society, 26, Charing Cross, S.W. Price 5s. net.]

MR. SINNETT is not a man of many books, but all that he writes bears evidence of careful thought and patient study. He calls his latest volume "*A Sequel to Esoteric Buddhism*," and as there are few Theosophists who do not feel a debt of gratitude to the author of that famous book, there is a large circle of readers who will eagerly welcome its sequel. *The Growth of the Soul* embodies the results of studies steadily prosecuted since *Esoteric Buddhism* was written, and the information it contains is very largely due to the employment "of faculties in daily use amongst some of us in connection with the study not merely of literary philosophy, but of special conditions of existence." Mr. Sinnett rightly reminds his readers that "the human body is not really the prison of consciousness it was once supposed to be; other senses may be developed besides the five faculties of physical perception, and the result is that a great deal may be known concerning aspects of Nature which the familiar five faculties are quite unable to deal with."

Mr. Sinnett's introductory chapter presents a number of witnesses to the existence of the Masters and to the facts of the invisible world, and he then proceeds to show that Theosophy explains and elucidates religious dogmas and thus befriends the various religions instead of antagonizing them as the ignorant suppose. Having thus cleared the ground, Mr. Sinnett lays down as the foundation of all rational understanding of the growth of the Soul the complete acceptance of reincarnation; "it is the only theory which will explain all the facts, and it is luminous with a truly scientific aspect." The chapter on the Higher Self, coming next, is the least satisfactory in the book, and on several points slight differences of opinion might arise; but students cannot expect, at our stage, to be in perfect agreement on every matter of detail, for we each can see but fragments of a perfect whole, and so miss its symmetrical proportions, often thinking each other mistaken

where each is probably only partial. Free Will and Karma are finely dealt with, and a careful study of the domain of each will guide the student through the maze of "necessity" and "free will," often found so perplexing.

The constitution of man is clearly set forth, and then the student is led through the astral and mental planes to a consideration of "The System to which we belong"—a clear exposition of a most difficult subject. Next we pass on to a carefully written chapter on the "Elder Brethren of Humanity," and this is followed by one on the Ancient Mysteries and another on the alchemists of the Middle Ages, leading up to "Initiation in the present day." From this there is a natural transition to the Probationary Path, and Mr. Sinnett, moved by a laudable desire not to discourage the aspirant, seems to us to minimise too much the demands that have to be met. There is, however, much that is beautiful and helpful in his sympathetic and evidently deeply felt explanation. After briefly dealing with "Irregular psychic progress," our author completes his task with a fine chapter on individuality, closing with a nobly conceived, eloquent and most reverent statement of the work of the LOGOS in the evolving of a universe from Himself.

By his selfless and unwavering devotion to the cause of Theosophy, Mr. Sinnett is weaving karmic strands that will in another life prove to be a golden thread guiding him unerringly to the goal he seeks.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

SLIPPING along a canal, with the water rippling softly against the sides of the boat is the dreamiest of experiences, and Colonel Olcott's description in the August *Theosophist* of his journey along the Buckingham Canal with H. P. B., will recall it to every voyager. "The moon was almost full, it was a sort of fairy voyage we were making on the waveless silvery water." Then lectures and meetings without end, and the choice of Adyar to succeed Bombay as Headquarters of the T. S. Mr. N. F. Bilimoria's paper on "The Divine Kings and the Adepts of Zoroastrianism," is the most interesting of the series, and the road he has opened up should invite further travellers; here is a gem of thought on the character of a king: "Let him be a man that hath a care of all things that are created, even unto the tiny emmet that creepeth along the ground." A curious account of mediumistic experiences is entitled "Searching for Krishna," but the way of searching is not to be recommended for imitation. The authors of "Arjuna and Bhishma defined" are on the wrong tack in denying the historical character of their subjects, although it is true that those who surround an Avatâra have a symbolical meaning as well as a bodily existence.

In the *Prashnottara*, the papers on the Law of Sacrifice and on Dreams are continued. "Stray Thoughts" touch on "caste confusion," and the subject would repay some definite instead of stray thinking. Both the answers to the question on the *Bhagavad Gîtâ*, are good,

and that by B. D. would bear enlargement. The *Buddhist*, in its articles on "The Government and the Buddhists of Ceylon," with the correspondence between the Earl of Derby and Colonel Olcott, gives another proof of the watchful care and discretion with which the President of the T. S. defends the religious liberties of the Eastern peoples. We note with satisfaction the statement that "the principles of the Vedânta philosophy are almost the same as those of Buddhism." The more widely spread the knowledge of this fact becomes the better for religious unity. The *Journal of the Mahâ-bodhi Society* has a rather poor number, but the paper on the Lord Buddha, when completed, would be a useful elementary pamphlet for circulation. The *Thinker* has changed its attitude as well as its name in dropping the adjective Theosophic. The June and July numbers of the *Ârya Bâla Bodhini* reach us together; the little magazine is doing well, and is putting before Hindu boys the sublime truths of their religion in an effective way; here is a good verse from *Vishveshvara Smriti*: "Vishnu will be pleased with a worshipper who worships him with the following eight flowers, *viz.*, abstention from injury, control over passions, compassion on all beings, patience, peace of mind, suppression of passions, concentration of mind and truthfulness." (A glance at the article on Thought-Forms will show why flowers are used in devotion.) "A dialogue" is useful, explaining the meaning of some of the Vaidik sacrifices. In the July number

an excellent article, by C. R. Srinivasa Aiyangar, gives the Hindu ideal of the bringing up of the child, and tells how the mother was guarded during its prenatal life, and how father and mother willed for its good; how from the time of birth the parents and everybody around took care to place the utmost restraint on their actions, speech and thoughts that the infant might have always the best examples before it; how stories of the lives of the great and holy became familiar to it from the lips of its mother and female relatives, and how in the early morning and ere retiring to rest, the child sat beside its father and repeated after him shlokas on God and virtue. Would that the ideal might be revived to-day. Vasanti Premji writes admirably on the formation of character.

A belated number reaches us of the *Kalpa*, four parts in one, from October, 1895, to January, 1896, but contains, unfortunately, very little worth reading. It is a pity that the metropolitan centre of Indian Theosophy should not more carefully overlook its journal, for it is full of misprints and grammatical blunders which must repel any educated Bengali. The third article is the only valuable one; it is a translation of the Yoga philosophy, with commentary. We have received also the *Sanmarga Bodhini* and the *Theosophic Gleaner*.

The *Vahan* has a very good set of answers in its enquiry column, one by J. C. C.—replying to the question, "What is the basis of the theory that the Buddha denied the existence of 'soul'?" Are there any definite teachings of his on this point?—being particularly noticeable. This question of the attitude of the Southern Buddhist Church with regard to the persisting Ego is most important, as on it largely turns the possibility of a closer union between Hindus and Buddhists. *Booknotes* gives its useful information to the student.

The transactions of the Scottish Lodge contain the second part of the learned paper on "The Mythology of the Ancient Egyptians"; it is rather too much of a

glossary, but compiles facts that will be useful to students in this collected form. The paper on Norse Mythology is interesting and brings out well the identities of the Norse religion with others. Why should the philosophies and religions of old be labelled mythologies?

Modern Astrology opens well with a good Theosophical article on "Fate and Freewill." It gives Oliver Cromwell's horoscope, cast by Queen Elizabeth's physician, a page to which many will turn with interest. "The Esoteric Side of Astrology" is a very promising article, the second of what should be an interesting series of papers.

Light chronicles the incorporation of the Spiritualistic Alliance as a company, a step to which the Spiritualists are forced by the unfairness of the officials connected with the incorporation of Societies. The Theosophists were treated equally badly in 1890.

The *Irish Theosophist* opens with an article on "Fear and Valor," by Charles Johnston, in which the cowardices and meannesses of the false self are contrasted with the courage and nobility of the true. The Rev. James Duncan writes pleasantly, but scarcely freshly, on Brotherhood.

Ourselves reaches us this month; the "fill-up" selections are exceedingly well made. We have received also the *English Mechanic and World of Science*.

The *Lotus Bleu* has hit upon an ingenious plan to facilitate the publication of the French translation of the *Secret Doctrine*. Sixteen pages at once—a sheet—will be inserted in the magazine and separately and consecutively numbered, so that the series can be removed and bound together when complete. Copies will also be pulled separately, for publication later. In this way many difficulties in the way of producing this great work will be obviated. The translations of *Karma* and the *Astral Plane* are continued, as are Dr. Pascal's paper on Luciferianism, and the letters between a Theosophist and a Materialist. The other original articles are on Socialism—

shown as having its root in the longing for happiness in matter which impels to terrestrial existence, and its strength in men's illusion that happiness can there be found; and "Under the Bodhi-Tree," in which Luxame defines a true occultist as the man who has risen beyond Mâyâ, and is in truth no longer man. The article is worth reading for a touch of originality. In the "Questions and Answers" the writer on the "Mistakes of Nature" has overlooked the fact that the "powers projected by the Logos" work in fallible vehicles.

France sends us also the first number of a new monthly paper, *L'Hyperchémie*, which is to be devoted to alchemy and Hermetical science: it contains the first sixteen pages of an "Essay on Synthetical Chemistry." *La Revue Blanche*—which we see for the first time, but is in its seventh year—has an interesting little article on haunted houses.

Theosophia continues its translations and Sanskrit lessons, and has for its first article, "The Nature." Dr. Hartmann's *Lotusblüthen* gives its readers another instalment of the *Táo-Teh-Ching*, and of the original article on Karma. We have received also from Germany the second number of the *Metaphysische Rundschau*. *Sophia* gives most of its space to translations of the *Astral Plane* and *Man and his Bodies*; the "Region of Silence" is a translation from the *Lotus Bleu*. Mr. Sinnett is laid under contribution, an article of his on Buddhism being reprinted from the *Theosophist*, 1887, and Mrs. Hooper's story, "An Epidemic Hallucination," is taken from LUCIFER.

Theosophy in Australasia tells a cheerful tale of progress. It devotes "The Outlook" to a review of the recent

doings in New York by the followers of the late Mr. Judge. *The Seen and Unseen* publishes an address by "the Great Teacher," a control of Mrs. Burbank, masquerading as "Jesus of Nazareth." The address is very commonplace, and certainly does not need any very lofty intelligence for its production.

Mercury issues a double number, June-July, and enters on its second year as the organ of the American Section with improved prospects. May it flourish in its "new home." It is a pity the *Lamp* is so continuously spiteful in a small way. *The Theosophical Forum* answers questions on Karma and accidents—on which Dr. Buck writes sensibly—and on the difference between faith, belief and knowledge. *Theosophy* reprints from the *Theosophist* "A Weird Tale," by Mr. Judge, and has articles on "New Forces," by Mrs. Keightley, "The Conversion of Paul," "Wagner," and "H. P. B. in the seventies." The highly-coloured accounts of "The Crusade" are curious and instructive reading for those on the spot. In the *Metaphysical Magazine* Mr. Charles Johnston's translation of portions of the *Bhagavad Gîtâ* is poetical and beautiful.

The *Monist*, under Dr. Paul Carus, is always well worth study by the scientifically and metaphysically minded; it follows the stream with two articles on the Röntgen Rays. The Editor's article on "The Nature of Pleasure and Pain" should be read. *The Theosophical News*; *Food, Home and Garden*; *Notes and Queries*; *Current Literature*; and seven numbers of the *Literary Digest* complete our American list.

Just as we go to press we receive the August number of the *Theosophical Forum*, and the *Hansei Zasshi*.

LUCIFER.

ON THE WATCH-TOWER.

MAY we venture to suggest that one pair of eyes is hardly sufficient to scan the ever-widening horizon of things mystical from the top of our Theosophical Watch-Tower? LUCIFER should have eyes on all sides and ears on all sides, as indeed he verily has, potentially at least. In fact, every reader and every contributor has a pair of eyes and ears which might be placed at the service of LUCIFER, and so mightily increase his vision, experience and utility. The tide towards the mystical and occult is setting in with such rapidity that every intelligent reader must almost daily catch sight in paper, review or book, of some indication of the great change in popular thought and interest. Needless to say that all notes, paragraphs and indications will be gladly welcomed in the editorial office, and in this everyone can not only help the common welfare, but also benefit himself by acquiring habits of useful observation and intelligent comprehension of the working of the great occult force which has been poured into the world.

* * *

The following legend may be safely set down to the effect of the holidays on one of the staff.

THE LEGEND OF THE WORDS.

In the once upon a time, in the far Dawn-land, there was a family of beautiful Words. They were all very, very beautiful, and that is why they had to pass through the terrible sufferings I am to relate. I wish I could make you see, or rather hear, them for yourself, and then you would know what I mean. As it is, I can only show you their sound-pictures as the barbarians of the Sunset-land have painted them. Here they are then—father

Âtman, mother Buddhi, and their fair children Manas, Kâma and Prâna, and others whose pictures are less definite, and old grandfather Karma and others of the family, less lovely, such as Manvantara and Pralaya.

Now the whole of the family were so exquisitely beautiful that the most dreadful jealousies and quarrels arose in the Dawn-land about them, till at last the powers that be had to interfere, and condemned the causes of the turmoil to exile. They were accordingly clothed in rags and carried away to the country of the barbarians of the Sunset-land.

You must know that these barbarians have a peculiar custom. They delight in torturing all Words, but especially Words from the Dawn-land. Their peculiar method of torture is to squeeze them out of shape, and every barbarian has his own private press.

So they seized upon our beautiful Words and handing them on from one to the other speedily squeezed them out of all resemblance to their former selves.

As time went on, however, some of the people from the Dawn-land, who loved the Words, rescued them for a brief space from the hands of their pitiless oppressors, and let the barbarians see them in their proper form once more, and told them their sad story.

The Sunset-land people, who were not so bad at bottom, seeing how beautiful the Words were in their original forms, resolved to make amends by sending the family back to their own land.

But as they could not cure themselves of their torturing habits, they decided to employ their peculiar abilities in pressing their own misshapen Words into the semblance of the beautiful Words from the Dawn-land, and are now busily engaged on the task.

* * *

SIGNS OF THE TIMES.

According to the *Christian World*, Dr. Horton, in an address on Dante, "spoke of the great Christian poet's conception of purgatory. 'How certain it is,' he commented, 'that in the gradations of the mount which climbs to heaven, earthly souls must put off their earthliness. There must be myriads of those who, through faith in Christ, are permitted to enter into eternal life, but who are yet entirely untrained to the Christly atmosphere, and unprepared for

the place of souls that are matured in the experience of Jesus. How necessary it is to suppose, as Dante shows, that the world beyond is a progress, an upward climb, from the poor beginning of the emancipated spirit to the full realization of the vision of God.”

When a prominent Nonconformist divine admits so fully the logical necessity of progress after death, he surely cannot be very far from the assimilation of Theosophical teachings as to the rational and orderly sequence of the processes through which humanity passes on the astral and mânasic planes, after the physical envelope has been discarded.

*
* * *

THE DEAD COME FORTH FROM THEIR GRAVES.

Who can say what the future may not have in store for us? It has been the persistent delusion of each successive generation that the literary remains of the past were exhausted; the occult tradition that as time went on fresh evidence would be unearthed has been laughed at. Nevertheless, some Theosophical students retain a very reasonable confidence that by such means the judgments of the past on many points will be entirely reversed, especially in the domain of religion. Thus it is with feelings of great satisfaction that the following interesting communication from the Berlin correspondent of *The Standard* has been read by some of our students.

Professor Harnack, the eminent Berlin theologian and authority on Church history informed the Berlin Academy of Sciences at its last sitting that Dr. Carl Schmidt, residing at Cairo, has discovered a number of manuscripts of the greatest importance to the ancient history of the Christian Church. Among these is a Gnostic work in the Coptic language, dating from before the times of the ancient father Irenæus. Dr. Reinhardt, added Professor Harnack, bought the manuscript at Cairo some weeks ago from a dealer in antiquities, and sent it to the Egyptian Museum in Berlin, where it is now preserved with the utmost care. It is in an almost complete state of preservation. The manuscript dates from the fifth century of our era, and is a Coptic translation of three original Gnostic writings of the second century. Its value consists not only in the fact that it hands down to us those old Gnostic writings that have hitherto been unknown to us even by name, but, above all, in the circumstance that one of them was known to Irenæus, and epitomized by him without any statement of the source from which he had derived it. The discovery of this manuscript enables us for the first time to test the accounts of the Gnostic system, as given by the Church Fathers, in the light of the original. The manuscript contains three independent treatises, entitled “The Gospel according to Mary, or the Apocryphon of John”; secondly, “The Wisdom (Sophia) of Jesus Christ”; and thirdly, “The Practice of Peter.” The “Gospel of Mary” is the

document that was used by Irenæus, and consists mainly of the "Revelation of John." The "Wisdom of Jesus Christ" consists of questions addressed to him by the disciples, and his answers. "The Practice of Peter" is a narrative of one of Peter's miracles of healing.

The recent publication in English translation of the Gnostic Gospel, Pistis Sophia, convinces us of the great importance of this new discovery. Dr. Carl Schmidt is one of our leading Coptic scholars, and his admirable and painstaking work on the famous Codex Brucianus (*Gnostische Schriften in koptischer Sprache aus dem Codex Brucianus*), recently published in 1892, and the famous name of Professor Harnack assure us that the manuscript has fallen into safe hands. Both the Pistis Sophia and the Codex Brucianus manuscripts contain Coptic translations of original Greek Gnostic writings which may be ascribed to the latter half of the second century, the period of greatest activity of that great movement in the chaotic days of what afterwards became Christianity. And now we have a new manuscript of the same nature which cannot but throw much light on this all-important but obscure subject. It is along the lines of what has been condemned as heresy by Church Councils, Refutators and Apologists, that there is hope of arriving at some knowledge of the actual state of affairs in the first centuries. Mystics and Theosophists must be referred to the great Gnostic doctors for instruction on the wisdom-side of what is now called Christianity, and from them they cannot fail to learn many things of great interest which throw a flood of light on many at present unintelligible doctrines of orthodoxy.

It would of course be presumptuous to speculate on the new documents without further information, but we should not be surprised to find that the first two pieces belong to the great Valentinian School. No further information is at present procurable from Berlin, no transaction or article has been published, so that we must wait for further information. Meantime we would strongly urge our many readers who are interested in the esoteric side of Christianity to go through a course of reading in Gnosticism. We hear a great deal about this esoteric side in Theosophical circles, but few seem aware that the information lies ready to their hands, written by men who lived in the earliest centuries, some of whom

were Theosophists. Of course the student must use discrimination and approach the study without prejudice, remembering that "Gnosticism" is a term that has been much abused, and that some whom the Church Fathers call Gnostics were not Gnostics at all, and that Clement of Alexandria laboured to show that he himself was a Gnostic in the true sense of the word.

* * *

AN UNCONSCIOUS HUMOURIST.

Speaking of Coptic so-called apocryphal gospels reminds us of an unconscious piece of humour that is almost of universal application. One of the Sahidic Fragments of the "Falling Asleep of Mary," ends with the following extraordinary words: "Grant, O Lord, mercy to the sinner who wrote this! Amen." (*Coptic Apocryphal Gospels*, Forbes Robinson, 1896, p. 67.) We are of opinion that the vast majority of the books in the world should be thus concluded, especially dogmatical treatises and gospels, whether apocryphal so-called or canonical. The immoral habit of writers for edification who cast their treatises into a spurious historical form and used the names of legendary characters and soul-incidents as actually existing persons and their physical doings, and further put the name of some ancient sage on their own pious lucubrations, has sapped the literary morality of both the ancient East and West. Well then indeed might there be added to all such writings, "Grant, O Lord, mercy to the sinner who wrote this," for the major part of "historical" religion is based on such pious frauds.

There would be no harm in this if people understood the matter, and had sufficient common sense to know that true religion is independent of time or clime, and is a thing of the soul and not of the body; but as it is, especially in the West, where the "historical" side has been clung to with the desperate grasp of now happily fast-drowning literalism, it has been one of the most deadly forms of obscurantism that has shut out the rays of the spiritual sun from the dark beliefs of unintelligent orthodoxy.

* * *

Such a piece of universal humour it is not one's good fortune to come across every day. It reminds one of another piece of transcendent wit which has cheered the soul of many a Theosophical

student. It was somewhere about 1885 when Austey published his admirable skit on the unhealthy phenomenalism in which many members of the Society indulged. *A Fallen Idol* was as much—perhaps even more—appreciated by healthy minds in the Society as by those outside, the Homeric laughter being led by H. P. B. herself. In that clever little work there is a famous “message” received by a “chêlâ” which is of almost universal application. It puts one in mind of Socrates’ daimon that ever deterred him when about to do anything not rightly. It may perchance be shocking to the prude, or over-pious, or hopeless person who is devoid of the God-sent sense of humour, which is the sole salvation of the mystic nine times out of ten, and without which he is sure to come to grief. It is the answer to nine questions out of ten, it is an all-sufficing rule of life for the majority, it is to be understood by every man, yet no man can despise its wisdom. It is used so often among a number of us privately with such excellent results that the range of its circulation may be extended with advantage. It is short, it is pithy, it is rude, it is: “Do not you a . . . fool be!”

* * *

ON THE MYSTERIES.

Students who are interested in the Mysteries may be referred to two recent books on the subject, namely, Anrich’s *Das antike Mysterienwesen in seine Einfluss auf das Christentum* (Göttingen, 1894) and *The New Testament Use of the Greek Mysteries* by the Rev. A. Carman (“Bibliotheca Sacra,” Oct., 1893). Anrich has done his work with characteristic German industry, and after a most interesting sketch of the great institutions of antiquity, proceeds to the main subject of his thesis, namely, the influence of the Mysteries on Christianity. “He regards this influence as one side of the general process, which he designates as the Hellenizing of Christianity, in his view a long, refining, unconscious process of transformation.”

The above information is taken from a critical notice in *The Church Quarterly Review* (July, 1896), which is at much pains to refute the main contention of Herr Anrich. The whole criticism (pp. 405-416) is devoted to the treatise of the German scholar, and the Rev. A. Carman is accommodated with only a brief paragraph

of four lines. Hence we deduce that the former is the more valuable work for the Theosophical student.

* * *

“THE CONFLICT BETWEEN RELIGION AND SCIENCE.”

Those of our readers who admire the late Professor Draper's *Conflict between Religion and Science* will be pleased to learn that Professor White, the well-known American scholar, has just completed his monumental work, entitled *A History of the Warfare of Science with Theology* (New York: D. Appleton & Co., two vols.).

This great undertaking was begun in 1885, and the idea was originated in the mind of the ex-President of Cornell University by a lecture which he delivered in the great hall of the Cooper Institute, entitled “The Battlefields of Science,” in which he endeavoured to establish the following thesis:

“In all modern history, interference with science in the supposed interest of religion, no matter how conscientious such interference may have been, has resulted in the direst evils both to religion and to science, and invariably; and, on the other hand, all untrammelled scientific investigation, no matter how dangerous to religion some of its stages may have seemed for the time to be, has invariably resulted in the highest good both of religion and of science.”

At the very conclusion of the book, the author says:

“Thus, at last, out of the old conception of our Bible as a collection of oracles—a mass of entangling utterances, fruitful in wrangling interpretations, which have given to the world long and weary ages of ‘hatred, malice, and all uncharitableness’; of fetichism, subtlety and pomp; of tyranny, bloodshed and solemnly constituted imposture; of everything which the Lord Jesus Christ most abhorred—has been gradually developed through the centuries, by the labours, sacrifices, and even the martyrdom of a long succession of men of God, the conception of it as a sacred literature—a growth only possible under that divine light which the various orbs of science have done so much to bring into the mind and heart and soul of man—a revelation not of the Fall of Man, but of the Ascent of Man—an exposition, not of temporary dogmas and observances, but of the Eternal Law of Righteousness—the one upward path for individuals and for nations. No longer an oracle, good for the ‘lower

orders' to accept, but to be quietly sneered at by 'the enlightened'—no longer a fetich, whose defenders must become persecutors, or reconcilers, or 'apologists'; but a most fruitful fact, which religion and science may accept as a source of strength to both."

So much we glean from an article in the *Forum* for September. Such books are stepping-stones over the turbulent stream of prejudice. The great difficulty for a Theosophical student is to get an unprejudiced point of view from which to regard the religious problem. As it is impossible for him to rest in the narrow orthodoxy of any religion, so it is equally impossible for him to rest in the narrow groove of mere physical research; with these extremes he can have nothing to do; he must find a point of balance. Yet how difficult is it to attain to this; the unlearning of the lessons of the past is an almost superhuman task. From his very childhood he has been the subject of race suggestions, and creed suggestions, not only the beliefs of religion so-called, but also the beliefs of science. He has become in most cases a will-less creature of habit, his thoughts are not his own, the great illusion of his training leads him a captive slave. Such books as that above cited enable him to remove part of the "religious" glamour, but in order to reach the real balance of judgment, he must also in turn remove the "scientific" glamour, so that happily some day the two opposite illusions by their mutual contradictions may enable him to reach the middle point of balance, whence he will be able to sift the true from the false in each.

* * *

We are pleased to announce that not only has *The Report of the Bureau of Ethnology* been acquired for the Reference Library of the European Section, but also a number of other useful volumes, owing to the generous donations of A. J. V. R. (£6), A. F. P. (£3), and H. E. N. (£6).

G. R. S. M.

PSYCHOLOGY, THE SCIENCE OF THE SOUL.

ETHICS and law are, so far, only in the phases where there are as yet no theories, and barely systems, and even these, based as we find them upon *à priori* ideas instead of observations, are quite irreconcilable with one another. What remains then outside of physical science? We are told, "Psychology, the Science of the Soul, of the Conscious Self or Ego."

Alas, and thrice alas! Soul, the Self, or Ego, is studied by modern psychology as inductively as a piece of decayed matter by a physicist. Psychology and its mother-plant metaphysics have fared worse than any other sciences. These twin sciences have long been so separated in Europe as to have become in their ignorance mortal enemies. After faring poorly enough at the hands of mediæval scholasticism they have been liberated therefrom only to fall into modern sophistry. Psychology in its present garb is simply a mask covering a ghastly, grimacing skeleton's head, a deadly and beautiful upas flower growing in a soil of most hopeless materialism. "Thought is to the psychologist metamorphosed sensation, and man a helpless automaton, wire-pulled by heredity and environment"—writes a half-disgusted hylo-idealist, now happily a Theosophist. "And yet men like Huxley preach this man automatism and morality in the same breath. . . . Monists* to a man, annihilationists who would stamp out intuition with iron heel, if they could." . . . Those are our modern western psychologists!

* Monism is a word which admits of more than one interpretation. The "monism" of Lewes, Bain and others, which endeavours so vainly to compress all mental and material phenomena into the unity of One Substance, is in no way the transcendental monism of esoteric philosophy. The current "Single-Substance Theory" of mind and matter necessarily involves the doctrine of annihilation, and is hence untrue. Occultism, on the other hand, recognizes that in the ultimate analysis even the Logos and Mûlaprakṛiti are *one*; and that there is but One Reality behind the Mâyâ of the universe. But in the manvantaric circuit, in the realm of *manifested* being, the Logos (spirit), and Mûlaprakṛiti (matter or its noumenon), are the dual contrasted poles or bases of all phenomena—subjective and objective. The duality of spirit and matter is a fact, so long as the Great Manvantara lasts. Beyond that looms the darkness of the "Great Unknown," the one Parabrahman.

Everyone sees that metaphysics instead of being a science of first principles has now broken up into a number of more or less materialistic schools of every shade and colour, from Schopenhauer's pessimism down to agnosticism, monism, idealism, hylo-idealism, and every "ism" with the exception of psychism—not to speak of true psychology. What Mr. Huxley said of Positivism, namely that it was Roman Catholicism *minus* Christianity, ought to be paraphrased and applied to our modern psychological philosophy. It is psychology, *minus* soul; psyche being dragged down to mere sensation; a solar system *minus* a sun; *Hamlet* with the Prince of Denmark not entirely cast out of the play, but in some vague way suspected of being probably somewhere behind the scenes.

When a humble David seeks to conquer the enemy it is not the small fry of their army whom he attacks, but Goliath, their great leader. Thus it is one of Mr. Herbert Spencer's statements which, at the risk of repetition, must be analyzed to prove the accusation here adduced. It is thus that "the greatest philosopher of the nineteenth century" speaks:

"The mental state in which self is known implies, like every other mental act, a perceiving subject and a perceived object. If then the object perceived is self, what is the subject that perceives? or if it is the true self which thinks, what other self can it be that is thought of?*" Clearly a true cognition of self implies a self in which the knowing and the known are one—in which subject and object are one; and this Mr. Mansel *rightly holds to be the annihilation of both!* So that the personality of which each is conscious, and of which the existence is to each a fact beyond all others the most certain, is yet a thing which cannot truly be known at all; *the knowledge of it is forbidden by the very nature of thought.*"†

The italics are ours to show the point under discussion. Does this not remind one of an argument in favour of the undulatory theory, namely, that "the meeting of two rays whose waves interlock produces darkness." For Mr. Mansel's assertion that when self thinks of self, and is simultaneously the subject and object, it

* The Higher Self or Buddhi-Manas, which in the act of self-analysis or highest abstract thinking, partially reveals its presence and holds the subservient brain-consciousness in review.

† *First Principles*, pp. 65, 66,

is "the annihilation of both"—means just this, and the psychological argument is therefore placed on the same basis as the physical phenomenon of light waves. Moreover, Mr. Herbert Spencer confessing that Mr. Mansel is right and basing thereupon his conclusion that the knowledge of self or soul is thus "forbidden by the very nature of thought" is a proof that the "father of modern psychology" (in England) proceeds on no better psychological principles than Messrs. Huxley or Tyndall have done.*

We do not contemplate in the least the impertinence of criticizing such a giant of thought as Mr. H. Spencer is rightly considered to be by his friends and admirers. We mention this simply to prove our point and show modern psychology to be a misnomer, even though it is claimed that Mr. Spencer has "reached conclusions of great generality and truth, regarding all that can be known of man." We have one determined object in view, and we will not deviate from the straight line, and our object is to show that occultism and its philosophy have not the least chance of being even understood, still less accepted in this century, and by the present generations of men of science. We would fain impress on the minds of our Theosophists and mystics that to search for sympathy and recognition in the region of "science" is to court defeat. Psychology seemed a natural ally at first, and now having examined it, we come to the conclusion that it is a *suggestio falsi* and no more. It is as misleading a term, as taught at present, as that of the Antarctic Pole with its ever arid and barren frigid zone, called southern merely from geographical considerations.

For the modern psychologist, dealing as he does only with the superficial brain-consciousness, is in truth more hopelessly materialistic than all-denying materialism itself, the latter, at any rate, being more honest and sincere. Materialism shows no pretensions to fathom human thought, least of all the human spirit-soul, which it deliberately and coolly but sincerely denies and throws altogether out of its catalogue. But the psychologist devotes to soul his whole

* We do not even notice some very pointed criticisms in which it is shown that Mr. Spencer's postulate that "consciousness cannot be in two distinct states at the same time," is flatly contradicted by himself when he affirms that it is possible for us to be conscious of more states than one. "To be known as unlike," he says, "conscious states must be known in succession" (see *The Philosophy of Mr. H. Spencer Examined*, by James Iverach, M.A.).

time and leisure. He is ever boring artesian wells into the very depths of human consciousness. The materialist or the frank atheist is content to make of himself, as Jeremy Collier puts it, "a very despicable mortal . . . no better than a heap of organized dust, a stalking machine, a speaking head without a soul in it . . . whose thoughts are bound by the law of motion." But the psychologist is not even a mortal, or even a man; he is a mere aggregate of sensations.* The universe and all in it is only an aggregate of grouped sensations, or "an integration of sensations." It is all relations of subject and object, relations of universal and individual, of absolute and finite. But when it comes to dealing with the problems of the origin of space and time, and to the summing-up of all those inter- and co-relations of ideas and matter, of ego and non-ego, then all the proof vouchsafed to an opponent is the contemptuous epithet of "ontologist." After which modern psychology having demolished the object of its sensation in the person of the contradictor, turns round against itself and commits *hari-kari* by showing sensation itself to be no better than hallucination.

This is even more hopeless for the cause of truth than the harmless paradoxes of the materialistic automatists. The assertion that "the physical processes in the brain are complete in themselves" concerns after all only the registrative function of the material brain; and unable to explain satisfactorily psychic processes thereby, the automatists are thus harmless to do permanent mischief. But the psychologists, into whose hands the science of soul has now so unfortunately fallen, can do great harm, inasmuch as they pretend to be earnest seekers after truth, and remain withal content to represent Coleridge's "Owlet," which—

Sailing on obscene wings across the noon,
Drops his blue-fringed lids, and shuts them close,
And, hooting at the glorious sun in heaven,
Cries out, "Where is it?"

—and who more blind than he who does not want to see?

We have sought far and wide for scientific corroboration as to

* According to John Stuart Mill neither the so-called objective universe nor the domain of mind—object, subject—corresponds with any absolute reality beyond "sensation." Objects, the whole paraphernalia of sense, are "sensation objectively viewed," and mental states "sensation subjectively viewed." The "Ego" is as entire an illusion as matter; the One Reality, groups of feelings bound together by the rigid laws of association.

the question of spirit, and spirit alone (in its septenary aspect) being the cause of consciousness and thought, as taught in esoteric philosophy. We have found both physical and psychical sciences denying the fact point-blank, and maintaining their two contradictory and clashing theories. The former, moreover, in its latest development is half-inclined to believe itself quite transcendental owing to the latest departure from the too brutal teachings of the Büchners and Moleschotts. But when one comes to analyze the difference between the two, it appears so imperceptible that they almost merge into one.

Indeed, the champions of science now say that the belief that sensation and thought are but movements of matter—Büchner's and Moleschott's theory—is, as a well-known English annihilationist remarks, "unworthy of the name of philosophy." Not one man of science of any eminence, we are indignantly told, neither Tyndall, Huxley, Maudsley, Bain, Clifford, Spencer, Lewes, Virchow, Haeckel nor Du Bois Raymond has ever gone so far as to say that "thought *is* a molecular motion, but that it is the *concomitant* (not the *cause* as believers in a soul maintain) of certain physical processes in the brain." . . . They never—the true scientists as opposed to the false, the sciolists—the monists as opposed to the materialists—say that thought and nervous motion are the *same*, but that they are the "subjective and objective faces of the same thing."

Now it may be due to a defective training which has not enabled us to frame ideas on a subject other than those which answer to the words in which it is expressed, but we plead guilty to seeing no such marked difference between Büchner's and the new monistic theories. "Thought is not a motion of molecules, but it is the concomitant of certain physical processes in the brain." Now what is a concomitant, and what is a process? A concomitant, according to the best definitions, is a thing that accompanies, or is collaterally connected with another—a concurrent and simultaneous companion. A process is an act of proceeding, an advance or motion, whether temporary or continuous, or a series of motions. Thus the concomitant of physical processes, being naturally a bird of the same feather, whether subjective or objective, and being due to motion, which both monists and materialists say *is* physical—what difference is there between their definition and



that of Büchner, except perhaps that it is in words a little more scientifically expressed?

Three scientific views are laid before us with regard to changes in thought by present-day philosophers:

Postulate: "Every mental change is signalized by a molecular change in the brain substance." To this:

1. Materialism says: the mental changes are caused by the molecular changes.

2. Spiritualism (believers in a soul): the molecular changes are caused by the mental changes. [Thought acts on the brain matter through the medium of Fohat focussed through one of the principles.]

3. Monism: there is no causal relation between the two sets of phenomena; the mental and the physical being the two sides of the same thing [a verbal evasion].

To this occultism replies that the first view is out of court entirely. It would enquire of No. 2: And what is it that presides so judiciously over the mental changes? What is the *noumenon* of those mental phenomena which make up the external consciousness of the physical man? What is it which we recognize as the terrestrial "self" and which—monists and materialists notwithstanding—does control and regulate the flow of its own mental states. No occultist would for a moment deny that the materialistic theory as to the relations of mind and brain is in its way expressive of the truth that the *superficial* brain-consciousness or "phenomenal self" is bound up for all practical purposes with the integrity of the cerebral matter. This brain-consciousness or personality is mortal, being but a distorted reflection through a physical basis of the *mânasic* self. It is an instrument for harvesting experience for the *Buddhi-Manas* or monad, and saturating it with the aroma of consciously-acquired experience. But for all that the "brain-self" is real while it lasts, and weaves its Karma as a responsible entity. Esoterically explained it is the consciousness inhering in that lower portion of the *Manas* which is correlated with the physical brain.

H. P. BLAVATSKY.

[The manuscript here unfortunately breaks off; whether H. P. B. ever finished the article, or whether some pages of the manuscript have been lost we are unable to say.—EDS.]

THE LIVES OF THE LATER PLATONISTS.

(Continued from p. 32.)

MAXIMUS.

(305?—371.)

HIS DATE.

MAXIMUS was personally known to Eunapius, the member of the School to whom we are indebted for the details of the lives of the philosophers from Porphyry to his own time. Eunapius describes him at that time as an old man with a long white beard, of remarkably handsome and distinguished appearance, and exceedingly eloquent, so that it was a great pleasure not only to see but also to hear him. In philosophical discussion he had no rival, and no one could bear his piercing gaze and keen intellect, although his points were made with great sweetness of voice and grace of language. He had two brothers who were also philosophers, and both taught with success, Claudianus at Alexandria and Nymphidianus at Smyrna.

Maximus came of a noble and wealthy family and was the pupil of Ædesius. As he was an old man when he was put to death in 371, we must suppose that he was born about the beginning of the century, say 305. This would make him about thirty years of age when Ædesius began to teach at Pergamus, and about forty-six when he became the instructor of Julian at the age of nineteen, that is to say about the year 351.

JULIAN AND ÆDESIUS.

Julian had already been devoting himself to philosophical studies, and attracted by the fame of Ædesius, hastened to Pergamus. He found the now aged teacher surrounded by a large group of devoted pupils, of whom the most distinguished were Chrysan-

thius of Sardis in Lydia, Eusebius of Myndus south-west of Caria, Priscus of Thesprotis in northern Greece, and Maximus. But Priscus for the moment was in Greece, and Maximus at Ephesus. Julian although a mere youth was entirely devoted to the most serious studies, and had all the appearance of a man well advanced in years; he eagerly drank in the words of Ædesius, and was quite importunate in the assiduity with which he attached himself to the old gentleman. He moreover loaded him with most royal gifts, all of which, however, Ædesius returned to him. Finally the old philosopher sent for his young pupil, and after a long conversation he pointed out how impossible it was for him to undertake the great responsibility of his instruction owing to his advancing years and now feeble brain, which he called the "organ of the soul." But there were his true sons in philosophy, his genuine disciples, who were as competent as himself, and if by any chance Julian should succeed in the initiation, he would be ashamed that he had ever been born, or called a man. And so he handed over his imperial pupil to the care of Chrysanthius and Eusebius. If the Sosipatra dates are correct, however, the advanced age of Ædesius was an excuse rather than a genuine impediment; it may possibly be that Ædesius did not wish to undertake so great a responsibility. He may even have been ill at the time, but afterwards recovered sufficiently to resume his lectures; or else the Sosipatra dates are erroneous.

CHRYSANTHIUS AND EUSEBIUS.

Eusebius, Chrysanthius and Maximus represented the three phases of the School; Eusebius followed the extreme view of Plotinus, Maximus the extreme view of ceremonial theurgy, and Chrysanthius followed Jamblichus in the middle course. Chrysanthius was, therefore, the intimate friend of both Eusebius and Maximus, but between the latter two there was a very marked difference of opinion and a consequently strained intercourse. Chrysanthius was almost entirely devoted to the mystical side of philosophical science, and generally kept himself very much in the background. When Maximus was present Eusebius invariably avoided discussion because of the great eloquence and dialectical skill of the former; but in his absence he taught with great earnestness and eloquence.

Chrysanthius, who thus had previously had a difficult part to play between his two friends, and now feeling deeply the responsibility of taking any part in the education of so distinguished a pupil as the future emperor, praised and endorsed the views of Eusebius, and so strengthened the respect young Julian had for his principal teacher. So strongly did Eusebius feel on the dangers of ceremonialism, that he invariably ended his lectures with the words: "These are the only things that are really true; but magical practices which deceive and bewitch the senses, are the works of marvel-mongers who lose their heads and go mad after the material powers of nature."

The constant repetition of these words was so exceedingly puzzling to Julian, that he finally took Chrysanthius aside and adjured him by all he held sacred to tell him the meaning of so strange an epilogue. But Chrysanthius wisely referred him to Eusebius himself for an explanation, thinking that the conviction of Eusebius would be more healthy for Julian's curious nature than his own more moderate counsels.

ETHICS *versus* PHENOMENA.

Julian accordingly having questioned his teacher on the subject, Eusebius replied that his warning had reference especially to the absent Maximus, who, though the most brilliant intellect of them all, nevertheless devoted all his energy to magical practices. And to show more precisely what he meant, he gave two instances of Maximus' performances. How he had invited Eusebius and some others to accompany him to the temple of Hecate, and there by muttering a mantra, had produced the illusion of the statue of the goddess smiling and even laughing outright, thus deceiving both sight and hearing; and not only this, but he commanded the lamps on the image to be lighted, and almost before the words were out of his mouth the lights shone forth. "But," hastily concluded Eusebius, seeing the effect of the story on Julian, "there is nothing to excite surprise in all this illusion-working; the great thing is the purification of the soul by true reason."

But Julian had had enough philosophy for the moment, and wanted to see something with his own eyes. "Farewell," he cried, "and stick to your books; you have shown me the man I was

looking for"—the very words used by Plotinus of Ammonius. And having first embraced Chrysanthius, he immediately left Pergamus for Ephesus where Maximus was, and became his devoted disciple. By the advice of Maximus, Chrysanthius was sent for, and for twelve months or so Julian eagerly drank in all that the two philosophers were permitted to impart to him.

A LEGEND FROM THE FATHERS.

The following legend, circulated by the orthodox (Theodoret, iii. 3, Gregory of Nyssa, *Orat.*, iii.), has its place here. Julian was taken by Maximus to a subterranean cave to be initiated into certain rites, probably the Mithraic. On the conclusion of the usual evocations or mantras, a great noise was heard, and fiery phantoms showed themselves; Julian being seized with fear, made the sign of the cross and at once everything was quiet. This is said to have happened twice. Thereupon Julian remarked to Maximus that the Christian sign was remarkably potent. Maximus is reported to have got out of the difficulty by telling Julian that the truth of the matter was, that the gods would have nothing to do with so "profane" a person as a Christian. And so Julian was persuaded and the rest of the ceremony proceeded in due course.

THE ELEUSINIAN HIEROPHANT.

Subsequently Julian went to Athens to be initiated into the Eleusinian Mysteries, and to receive further instruction from the hierophant who then presided over them, and who happened to be a man who had real knowledge. This gives Eunapius the opportunity of telling us something of this important personage, whom he knew personally and by whom he was himself years afterwards initiated into the Mysteries. He does not give his name, for the hierophants of the Mysteries on assuming office became nameless; but like all his predecessors he was one of the great and ancient Athenian family of the Eumolpidæ. On one occasion in the presence of Eunapius he uttered a prediction, the details of which proved eventually to be quite correct. He foresaw the overthrow of the sacred rites of Eleusis and the destruction of the whole of Greece, and declared that his successor in office should not only not be an Athenian, but a priest of other rites. Moreover, he added further detailed information, declaring that the temple should be destroyed and sacked in his own

time, and that he would be an eye-witness of the sacrilege, but before then he would be condemned for his stubborn adhesion to the ancient faith, and would be deprived of his sacerdotal office, and even the name of hierophant, and would not live long, but that even before his own death the true worship of the goddess would have ceased.

And all happened as he had said; he was supplanted in office by a priest born at Thespiæ, who was "Father of the Mithraic Mystery," and shortly after Greece was over-run and ravaged by the Goths. In 396 Alaric and his barbarians were led through the famous old pass of Thermopylæ by the Christian monks, the men "in black robes," and the vast Temple of Eleusis, one of the most famous buildings in the world, whose outer court alone would hold 30,000 worshippers, was speedily reduced to a shapeless heap of ruins. But all this happened years after the time of which we are treating.

MAXIMUS AND CHRYSANTHIUS CALLED TO COURT.

In 355, Julian was called to Italy by Constantius, and raised to the rank of Cæsar, and passed the next six years in Gaul. Meantime, Maximus remained in Asia Minor. Julian had already summoned the hierophant who had been his last teacher, to Gaul, probably to Paris, which he had made the capital of the province, and had taken him into his confidence, in a plan for overthrowing the tyrannical rule of Constantius; and when in 361, by the fortunate death of his kinsman, Julian became emperor, one of his first acts was to send for Maximus and Chrysanthius.

But before complying with the imperial behest, the philosophers resolved to discover what the future had in store for so serious a step. Maximus, whose besetting sin was pride and a love of displaying his own knowledge, was all eagerness to avail himself of so unexpected an opportunity, whereas Chrysanthius was more hesitating, and a life at court was anything but an alluring prospect for his retiring disposition. They accordingly performed the necessary rites, whatever they may have been, and all the signs were of the most unfavourable description, as both at once saw. Not only so, but the prospect seemed so black, that Chrysanthius was quite alarmed and cried out, "My dearest Maximus, not only should

I remain where I am, but I should go and hide somewhere." But Maximus had already made up his mind to go, and rejoined, "Chrysanthius, you seem to have forgotten what we both have been taught. It is proper for leaders of the Greeks and men who know what we do, not to give up entirely before the first obstacles that meet them, but rather to force super-physical nature to yield to the will of the consultant"—an indistinct and confused echo of Plotinus' famous reply, "Those gods of yours must come to me, not I to them." But Chrysanthius determined to abide by his first judgment, and nothing could stir him from his fixed resolve. So Maximus continued his operations single-handed and apparently brought out some semblance of the result he desired.

MAXIMUS AND HIS WIFE GO TO JULIAN.

He accordingly set out for Constantinople, and his journey through Asia Minor was quite a triumphal procession; the magistrates and nobles of the various cities and towns through which he passed hastened to pay him honour, and the people made his progress quite a festival. Maximus was accompanied by his wife, a lady of great learning and virtue. In fact, Eunapius tells us that she was so advanced in philosophy, that she made it appear that her husband did not know even the elements of the subject. Nevertheless we are not told even the name of so distinguished a lady, but only that in the various cities she held large receptions to which all the high dames of distinction came from far and near.

Now Chrysanthius remained at home at Sardis, now doubly confirmed in his determination, for in dream, as he personally told Eunapius, he had had a vision, in which a god-like form had whispered to him the famous verse of Homer (*Il.*, i. 218): "He who gives heed to the gods, to him will the gods too give ear."

CHRYSANTHIUS IS AGAIN SENT FOR.

Maximus was loaded with honours and distinctions, and in a very short time his head was so turned, that he abandoned for luxurious garments the modest dress of a philosopher, when not in the emperor's presence, and in other respects yielded to his vanity and love of ostentation.

Now Julian wished to make his court like that of the first

Ptolemies, and gather round him all the most learned men of the empire ; he accordingly summoned Priscus, another pupil of Ædesius, from Greece to Constantinople. Priscus modestly and unobtrusively set to work to aid in the reformation of the court, and remained unmoved by every temptation. Many other philosophers of distinction were also sent for.

But Julian especially longed for the presence of Chrysanthius, and sent another long letter in which he begged and prayed him to alter his decision. The emperor also at the same time wrote with his own hand a letter to Melita, Chrysanthius' wife, and the cousin of Eunapius, begging her to use all her influence with her husband. But neither the letter of the emperor, nor his wife, nor the arguments of the royal messengers could make the philosopher swerve from his decision a hair's breadth. He replied that the will of the gods was not to be changed, and that it would be better both for the emperor and himself that he should remain in Lydia. Julian was exceedingly disappointed and contented himself by making Chrysanthius and his wife chief-priest and chief-priestess of Lydia with full authority over the whole district in matters connected with the sacerdotal office.

THE FIRST TRIAL OF MAXIMUS.

Maximus and Priscus accompanied Julian on his ill-fated campaign against the Persians, and on the death of the young emperor, in 363, Jovian continued to patronize the philosophers ; but when in 364 the brothers Valentinianus and Valens came to the throne, the last hope of the philosophers disappeared. A furious persecution against all suspected of having any dealings directly or indirectly with occultism was instituted by the orthodox. And the hated philosophers who for one short reign of barely two years had enjoyed a brief immunity, were marked out as the chief objects of attack.

The two philosophers at the court were promptly haled before the tribunals. Against Priscus no charge could be in any way substantiated, and he was permitted to retire to Greece. But Maximus was again and again denounced both publicly in the theatres and privately to the Emperor Valentinianus. And now at last in his time of grievous trial, he began to show himself a true philosopher ;

in the midst of the gravest dangers he preserved an admirable constancy and unruffled equanimity. Finally he was condemned, on a charge of peculation, to pay an enormous fine, a sum of money which Eunapius rhetorically adds, not only could no philosopher possibly possess, but which they had never even heard mentioned. His superstitious judges believed that Maximus was possessed of the riches of all men, no doubt thinking him a *ποιητής* or "maker" (of gold), and thus concluded they might as well get as much out of him as possible. Finally the fine was considerably reduced, and Maximus was sent back under escort to his home in Asia to collect the money, where he was for years imprisoned and subjected to the cruellest of tortures, which are said to have excelled even the fiendish "torture of the boat" of the Persians, and that of some Spanish amazons who appear to have had a peculiar genius for cruelty.

THE TORTURE OF THE BOAT.

The torture of the boat (*σκάφευσις*) was an ingenious mode of crucifixion which makes the ordinary method appear by comparison a merciful exit from life. Two small boats, or skiffs or canoes, were fastened round the naked body of the unfortunate victim in such a manner that his head, arms and legs were exposed to the glaring tropical sun. His face and the rest of his members were smeared with honey, to attract flies, insects and vermin of all kinds. The poor wretch was not, however, starved, but on the contrary, made to eat as much as possible, so that he had to endure the long drawn agony of slow decomposition. "Quum enim in scaphis interius ea faciat, quæ necesse est hominem cibo potuque fruentem, ex putrefactione et corruptione tarmites et vermes pullulant, qui intestina subrepentes corpus consumunt."

The unfortunate Mithridates underwent this infernal torture for no less than seventeen days before his outraged soul left the body. Another variety of this devilish ingenuity was to substitute the dead carcase of an ox for the two skiffs. What the especial *diablerie* of the Lusitanian amazons was, we are not told, nor are we informed what particular horrors the unfortunate Maximus had to undergo.

THE SUICIDE OF HIS WIFE.

We are led to conclude, however, that the tortures were not so

severe as the rhetorical Eunapius would suggest, for Maximus did not succumb to them. His faithful wife remained with her husband throughout this sad period, and when tired nature could endure no further, Maximus prayed her to procure him a poisonous drink to end his misery. She accordingly brought the deadly draught, but when he stretched out his hand to take it from her, she raised it to her own lips, and draining it to the last drop fell dead before him.

Valentinianus was especially severe on Maximus, because on one occasion, during the reign of Julian, the future emperor had received a reprimand at the instigation of the philosopher.

MAXIMUS IS RELEASED FROM PRISON.

After the suppression of the revolt of Procopius in 366, Valens, the co-emperor, made Clearchus, who had done good service, proconsul of Asia Minor. Clearchus, who was a man of high moral worth, and inclined to philosophy and the carrying out of the reforms inaugurated by Julian, at once set to work to remove the abuses of his province, reduce things to order, and guarantee the safety of those who were still attached to the ancient religion. He found Maximus stretched on the rack, with scarcely a breath of life left in him. He promptly banished his torturers and set the philosopher free from his bonds; and not only this, but had him carefully tended by the best medical skill procurable, and kept him as a guest in his own house. And such confidence had Valens in Clearchus, that in spite of his brother Valentinianus, he confirmed the acts of his proconsul.

Maximus after his release endeavoured to deliver some public orations, but the exertion was too great for his crippled frame, and so he was compelled for some time to give all his care to his broken-down body. The major part of his property, however, was restored to him, and under the distinguished patronage of Clearchus his fame again spread abroad, and to such an extent that he once more ventured to visit Constantinople. How it was possible for Maximus to have escaped for any time with impunity during the reign of the two brothers is difficult to understand, for it was marked throughout with the most appalling crimes and cruelty, and the most relentless persecution of any who were either justly suspected, or falsely accused by the professional *delatores*, of magical practices. It was a regular

inquisition. Maximus perhaps only escaped so long owing to the general belief that he was something far higher than a mere magician. But his foolhardy visit to Constantinople was a too great tempting of the fates.

THE SECOND TRIAL.

The members of a political cabal had had recourse to some method of divination with regard to the affairs of the empire. They, however, could make nothing out of results they had obtained. So they came to Maximus, who was perfectly innocent of their doings, and asked him to explain the "oracle" to them. Maximus, on reading it, at once replied that it foreshadowed the destruction of himself and many others, and that the emperor himself, the cause of the calamity, would perish in a strange fashion, and his body would not be buried.

Shortly afterwards, in 371, the conspirators were seized and executed, and Maximus was hurried off to Antioch, where Valens was. The philosopher, however, proved his innocence of all complicity in the conspiracy, and proudly asserted the truth of his predictions. The court was ashamed to have him executed on the spot, and so handed him over to the custody of Festus, the new proconsul of Asia, a regular butcher, who speedily made an end of the ill-fated and long-suffering Maximus.

THE PERSECUTION OF THE PHILOSOPHERS.

As Zosimus, the historian, writes (iv.): "Valens [on hearing of the matter] was exceedingly incensed, and suspected all the most celebrated philosophers, and other persons of learning, as likewise some of the most distinguished courtiers, who were charged with a conspiracy against their sovereign. This filled every place with lamentation; the prisons being full of prisoners who did not merit such treatment, and the roads being more crowded than the cities. The guards, who were appointed to the care of the prisons in which these innocent persons were confined, declared that they could not secure those who were under their charge, and were apprehensive that they would, if the occasion offered, escape by force, the number being very great. The informers [the *delatores* to whom we have already referred] in this affair were subject to no danger, being only compelled to accuse other persons. All they accused were either

put to death without legal proof, or fined to the extent of their estates; their wives, children, and other dependents being reduced to extreme necessity. The design of these nefarious accusations was to raise a great sum of money for the treasury. The first philosopher of note who suffered was Maximus, the next was Hilarius of Phrygia, who had clearly interpreted some obscure oracles; after these, Simonides, Patricius the Lydian, and Andronicus of Caria, all men of extensive learning, and condemned more through envy than with any shadow of justice. Universal confusion was occasioned by these proceedings, which prevailed to such a degree that the informers, together with the rabble, would recklessly enter the house of any person [they chose], pillage it of all they could find, and deliver the wretched proprietor to those who were appointed as executioners, without suffering them to plead in their own justification. The leader of these wretches was a man named Festus, whom the emperor, knowing his expertness in every species of cruelty, sent into Asia as proconsul, that no person of learning might remain alive, and that his design might be accomplished. Festus, therefore, leaving no place unsearched, killed all whom he found without form of trial, and caused the remainder to flee from the country."

THE VERIFICATION OF A PREDICTION.

The same Zosimus relates the end of Valens, which happened just as Maximus predicted it. The emperor was engaged in a campaign against the Scythians, but was defeated with the entire destruction of his army. Valens, with a few companions, fled to an unfortified village, and the Scythians, piling up large quantities of wood on every side, set fire to it, so that both inhabitants and fugitives were burned to death, and the body of the emperor was entirely consumed.

HIS WORKS.

So perished Maximus, who had much better have followed the example of his friend Chrysanthius. Of his works we have no record, but an astrological poem of 610 lines is sometimes ascribed to him, bearing the title *On the Choice of Actions*. A considerable portion of the first part of the poem is lost. The subjects dealt with are friendship, marriage, disease, etc., in the usual astrological style.

G. R. S. MEAD.

(*To be continued.*)

THE LIGHT AND DARK SIDES OF NATURE.

EVERYTHING in this universe of differentiated matter has its two aspects, the light and the dark side, and these two attributes applied practically, lead the one to use, the other to abuse. Every man may become a botanist without apparent danger to his fellow-creatures; and many a chemist who has mastered the science of essences knows that every one of them can both heal and kill. Not an ingredient, not a poison, but can be used for both purposes—aye, from harmless wax to deadly prussic acid, from the saliva of an infant to that of the cobra di capella.

H. P. BLAVATSKY.

In one of the scriptures of our race it is pointed out that at the very beginning of the universe the pairs of opposites appeared. "The pairs of opposites" may be taken as a general name for the light and dark sides of Nature, and a word on this general meaning of the pairs of opposites and on what they imply in Nature may fitly be said in opening.

First, it is impossible to think at all without pairs of opposites; we can only think, that is, by and through duality. If there were but a single thing undifferentiated, always the same, always everywhere, no thinking could arise in that thing. There must be at least two--the thinker and the thing thought of, distinguishable from himself, before what we call "thought" can exist at all. Not only so, but in thinking we find ourselves continually distinguishing one thing from another, we perceive the presence of these opposites: light and not-light, dark and not-dark—put in the most general form, A and not-A. To recognize identity— $A=A$, and to perceive difference, A is not not- A —is the condition of thinking, the law of the mind. Without this no mind, no thought can be. It is because this fact is recognized that in philosophic religious books the phrase which strikes many western thinkers as not only strange

but nihilistic is used: Brahman is "without mind." So long as only the One exists nothing that the incarnate intellect can call "thought" or "mind" can be present. There is something deeper than "thought," something which is the root of "thought"; but thought as known by the brain must always imply duality, for without this we are unable to perceive, perception depending on distinctions.

While this formal statement may be unfamiliar it must at once be seen to be accurate when it is understood. For the very moment anyone thinks of anything he distinguishes it from other things by its differences, and assigns it relations by its identities; he distinguishes it from everything which is not itself, and he recognizes in it identities with things previously perceived, things to which it is akin. We only know things as we separate them by differences from the things they are not, and classify them with the things they resemble.

The pair of opposites that we are now taking for our consideration is the fundamental pair of opposites, one therefore of vast importance. This pair has long been called "the light and dark sides of Nature." It is the primary pair of opposites arising from the One, the fundamental duality, known to all students as being the nature of the second or manifested Logos. This second Logos in Christian phrase is the "Word made flesh," and in philosophic phrase apart from any special religion, is spirit-matter, male-female, life-form, positive-negative, the two aspects of the One between which the whole universe revolves. "Father-mother spin a web," the web of the universe. In this Logos, the manifested Word, the manifested God, the two poles of existence appear, and between these poles the universe is builded. They exist always together; they are co-eternal, one cannot be without the other. They are never known separated in Nature. Without the one the other could not be, could not even be thought. Fundamentally the same in their essence, they differ only in their manifestation. The whole of evolution is the progress of these two side by side, and evolution consists in the differences of proportion between the two. One is more manifest and the other less manifest; one is predominant and the other subservient; always, however, together in whatever part of the universe we may be. In the highest spiritual region life

is not alone, but there form is so subtle that it lends itself to the slightest change of the informing life. In the densest region of the universe life is present; but there form is predominant, is rigid, unplastic, and the life is concealed beneath the rigidity of the form. Life implies consciousness, and form is that in which consciousness becomes manifest, and necessarily implies limitation. The two best words for this fundamental duality are really life and form, sometimes called in eastern books name and form. For name has in it the moulding potency and shapes the form it inhabits, therefore has name always been secret and sacred, and all potency lies in the "word." If "name-form" has become restricted to the lower plane it is because occult knowledge has been lost. Truly is it written that "Life is concealed beneath name-form," and these are the manifested universe.

Now the light side, the side of spirit, life or the positive, is the constructive and motive side; the dark side is the side of matter, form, or the negative, and is always subject to destructive transmutation, for only by destruction of forms can a fuller manifestation of life be made. Light and dark in nature then are the constructive and the destructive forces, both of which are necessary for the evolution of the universe, equally necessary, strange perhaps as that at first may sound. The light and the dark are equally manifestations of the One. The light and the dark are equally necessary for the manifestation of the One. For without the light there would be no construction, and therefore no universe, no manifestation; without the dark there would be no destruction and therefore no evolution. For as each form is constructed it becomes a mould in which the life is held; and there could be no evolution, no progress in the universe unless that form can be destroyed and give place to a form which is higher and nobler. Within that form the life has been accumulating experience which has caused internal growth and differentiation. The form which expressed the life ere that experience was gathered now cramps its further growth and hinders its further expansion. If the life is to evolve, the form that imprisons it must be broken, and a new form must be constructed which will express the new powers of the life. Life is continuous, while forms are transitory and are shaped to successive stages of the life. The form that prisons is broken to set the life free to enter the form that

expresses it. That also will become a prison in its turn to be broken, and so on stage after stage. Thus all evolution depends on the presence of this destructive side of the One Divine Existence, breaking down every form, not for the mere purpose of destruction, but because death is only the dark side of birth, and there is no death in one region of the universe which looked at from another region is not birth. Death and birth in fact are only two correlative names, and they are used in relation to the standpoint of the speaker. The passing of a life out of the region in which it is, is death to its form in that region; but as it passes out of that region by death it appears in the next region by birth. Therefore birth and death are rightly called the wheel of existence—both equally necessary, both equally fundamental; construction and destruction continually succeeding each other, both stages in evolution, and stages which are equally necessary. The manifested Logos, call Him by what name men will, is spoken of in all religions as creator, the unmanifested as destroyer; sometimes He is styled the regenerator, a name which includes both—creation and destruction being thus seen as the two poles of the one life, and in all manifestation these two are present.

The next stage in our study is an understanding of the three great regions to which the general evolution of ordinary humanity is at present confined, and it is necessary that it should be clearly understood that the question of good and evil does not come into play with regard to these regions *in themselves*. I want to get rid of the idea which is lurking in many minds that “spiritual” means “good” and “material” means evil. Spirit and matter, life and form, are never separated, and in themselves are neither good nor evil.

But spiritual is a name often used to define a particular region in Nature where form is dominated by life, just as much as material is used to indicate another region in Nature where life is dominated by form. Neither life nor form, spirit nor matter is good or bad in itself; both these poles are present in every plane, in every entity, and the entity is good or bad according to the end to which its activity is directed. There is good and evil spirituality just as there is good and evil materiality. The words good and evil have nothing to do with the fundamental constituents and forces of

Nature, and people are constantly getting into a confused condition of mind because they take "spiritual" as meaning good; and then try to deal with the "dark spiritual side" of Nature, finding themselves face to face with what they recognize as evil, and yet find existing in the "spiritual" region. The forces of any region are non-moral, though both constructive and destructive entities are good or evil as they use these forces for or against the Divine Will. We shall avoid confusion, if we consider the planes of Nature as they really exist, and then define each clearly so far as it concerns us.

The word spiritual being used so loosely is apt to be misleading; the third and fourth planes (counting from above downwards) form a region beyond the reach of moral evil, and if these alone are termed spiritual, evil would be excluded from the conception of spirituality. But the word is often applied to the mânasic, or intellectual plane, by Theosophical writers, and as the "Brothers of the Shadow" function thereon, its forces can be turned to evil purposes and are often thus turned.

The two highest planes of the septenary do not concern us, as human evolution in this manvantara does not touch them. We have thus left five: the âtmic or nirvâpic; the buddhic, or turîyic; the mânasic or mental; the kâmic or astral; and the physical. The âtmic and buddhic planes will only be touched by ordinary humanity in future rounds, so that for practical purposes we are confined to the three lower planes, the mental, astral and physical. In these man spends each of his life-periods, repeating the cycle over and over again.

Ordinary human evolution in 4th round	{	âtmic or nirvâpic	} Spiritual
		buddhic or turîyic	
		mânasic or heavenly	Sometimes called spiritual
		kâmic or astral	Psychic
		physical or earthly	Physical

Thus for ordinary humanity we might name the three lower planes spiritual, psychic and physical, and in this way they are often distinguished, for they are the regions of earthly, astral and heavenly life, and heavenly or devachanic life is that which satisfies all the part of man's nature usually regarded as spiritual. This use of the word spiritual brings us into line with the use of it by the different great religions, as with St. Paul's "spiritual wickedness in high places," the Hindu Asuras, the Buddhist Mâra and his hosts, the Occultist's Black Magicians or Brothers of the Shadow.

Further, the word spiritual is not inappropriate, as in that region of the universe the spirit or life side is predominant, while the matter or form side is completely subordinate. Matter is very rare, very subtle, very ductile, very plastic, and it changes its form with almost inconceivable rapidity. Sometimes the higher region of this plane is even spoken of as formless. It is formless to everything which is below it, because the senses of the lower cannot appreciate the forms of the higher. But to those who are upon it form exists, for without form—which is fundamentally extension, that is, matter—manifested existence cannot be. The lower part of this plane is the region of the lower mind, but matter still remains quite subordinate to spirit, form to life.

In the next, or psychic plane, form is denser though still plastic, and life is more veiled. Both are active, but they are more balanced. Above, life is predominant; in the middle, life and form are balanced; in the lowest plane, or the physical, form is predominant and life is hidden. That is perhaps one of the simplest and clearest ways in which we may recognize the characteristics of these planes. In the first life or spirit predominates; in the second life and form are balanced—it is the battle ground of Nature; in the third, form triumphs.

In the lowest stages very many western people do not recognize life at all; they regard it as one of the Theosophical follies to say that there is life in the lowest forms of material existence. But amongst some of our more advanced and younger chemists the phrase "evolution of metals" is being used, and "the life-history of metals" was lately spoken of in a lecture given at the Royal Institution. So that it looks as though science would soon no longer oppose the reasonable view, would begin to understand that life is everywhere in a universe which proceeds from life.

To pass now to good and evil. Everything which is in accord with the Divine Will—and in a moment I will define what I mean by that phrase—and which therefore works for progress and for happiness, is good ; everything which works against progress and happiness is evil, no matter whether it be on the highest, on the middle, or on the lowest plane. It is not the forces which are good or evil in themselves, but the use that is made of them ; not whether they are spiritual, psychical or physical, but whether spiritually they are used for good or evil, whether psychically they are used for good or evil, whether physically they are used for good or evil. The good or the evil depends on whether they work for progress or against it, whether they work towards the happiness and the perfecting of the universe or against it. On each plane there are forces which can be thus used. The forces in themselves are not good or evil, they are merely spiritual, psychical or physical. They become good or evil according to the purpose for which they are used, and the end which they bring about. Electricity, for instance, is neither moral nor immoral in itself. It is used immorally if it be employed to kill ; it is used morally if it be turned to help and to comfort. And so in other regions of the universe. A spiritual force is evil if it be used against progress, for the causing of misery and of destruction ; it is good if it be used for progress, for the bringing about of the happiness and the perfection of the universe. On each plane you may find good and evil, the distinction being in the use of the forces and not in the nature of the plane.

ANNIE BESANT.

(To be concluded.)

OF Him is no result, no means of action ; none like to Him is seen, none surely greater. In divers ways His power supreme is hymned ; His wisdom and His might dwell in Himself alone.

When, carpet-wise, the sky men shall roll up ; then only, not till then, shall end of sorrow be without men knowing God.

SHVET. UP., vi. 8, 20.

LETTERS TO A CATHOLIC PRIEST. NO. IV.

MY DEAR FRIEND,

It is of no use—I *cannot*, in my wildest imaginations, fancy *you* going about breathing “blood and fire” like a Salvationist captain or an Evangelical curate! It is such a *very* young beginner who cannot do anything without the “big, big D”; and nearly the first thing experience teaches him (if he is capable of learning anything at all) is that he must find more delicate means of action if he is to do any real good in the world of souls. It is true that there are coarse, brutal natures, utterly insensible to anything short of this—creatures who irresistibly suggest to you the old sailor’s protest that “if the D— don’t take such as *them*, he don’t see what is the use of a D— at all!”—but these are no more to be touched by the fear of hell than by any of those finer motives which move more spiritually minded men. And these mere animal natures are not confined to the lower orders—you cannot preach the fear of the Devil as a gospel for the slums, as is a very common, but quite mistaken idea; the “brutes” of whom I speak are just as likely to be found possessed of education, wealth, and social station—nay (let me whisper it) are even to be found amongst highly respectable *religious* people, as the world counts religion.

The life of a Catholic priest makes him acquainted with the inner working of the souls of *all* classes, low and high; and I am quite certain that your experience, so far greater than mine, will only make you still more unwilling to thrust so clumsy a crowbar as the threat of hell-fire into the delicate wheelwork of the soul of the poorest beggar in the street. Amongst all the faults of modern English Christianity one of the very worst is its lack of reverence for the human soul. It is, however, not to be wondered at. Modern philosophers have satisfied themselves that a stable political society can only be founded upon men’s very worst vices—their unscrupulous greed, selfishness, and cruelty—that fear of starvation is the

only stimulus which can be depended on to stir men to noble action, and that all thought of love to God and our fellow-men is mere poetic fiction; why should not the enlightened nineteenth-century Christian similarly take it for granted that there is a "reality" about the fear of hell-fire which must bring about far more valuable results than all poetic ideas of duty and unselfishness? It is true that neither the one nor the other can lay their finger on a single noble or useful deed which was ever done for one or the other of these so-called powerful motives—but as usual, "so much the worse for the facts"!

How completely this way of looking at things has worked itself into the English mind was well shown by a case which came into the law courts but very few years ago. Amongst the many curious results of our present civilization is that everything which has a lesson in it is forgotten in a couple of years at the most; and I daresay it will come quite fresh to you. A parishioner of a clergyman in the west of England having allowed himself to make disrespectful remarks on the Sunday sermons, the aggrieved parson was moved to look into a little volume which the parishioner had published and presented to him some time before, consisting of selections from the gospels for the use of children. In turning over the leaves a lack of something essential made itself promptly felt. All about Jesus Christ was in its place, but where, oh where—was there any mention of the Devil? Nowhere; and the parson publicly refused him Holy Communion for "depraving the Holy Scriptures," as the legal phrase runs. The matter, as I said, came before the courts; the correspondence was published, concluding with a delightful little note in which the question was summed up thus, as nearly as I remember it: "I have no kind of ill-feeling against you. If you will write me a short note, simply expressing your belief in the Devil, I am prepared to give you Holy Communion at once!"

The parson lost his case; the judges could not find in the Creeds of the Church this novel condition of Communion; but he had rightly gauged the feeling of his contemporaries, and speedy promotion to a rich living and high dignity rewarded the man who had made so brave a fight for the essential doctrine of the New Christianity. It is but three hundred years since the Anglican doctrines were

legally settled; the Real Presence, Angels, Saints, and much more were then thrown aside; but to the honour of the reformers it must be said that it never occurred to *them* to promote the Devil to the vacant place! But, for all that, his succession was a quite natural one.

The Reformation in England was, as far as religion goes, a return from the New to the Old Testament. It is neatly summed up in a country Church I used to know, where the reformers had, as usual, smashed their crucified Lord, His mother and the saints, out of the stained glass windows; but to make their meaning quite clear had replaced these idolatrous images by full-length, life-size figures of Moses and Aaron, painted with their best skill, and put up over the communion table which had replaced the altar. But you cannot combine the Christian God the Father with the sanguinary and jealous Jewish Jehovah without the due consequences following, whether you wish *them* or no. The Jews had raised Jehovah to the position of "God above all Gods," whenever the process was possible, by the actual murder of the followers of other Gods—"men, women, children and cattle"—under His express directions. When this was not possible, the useless sword was replaced by "Mazzini's moral dagger," and misrepresentation and lying did their best to hide the sources from which their religion was drawn. This was bad, but worse remains to come. They were no metaphysicians; and so little idea had they of the *real* meaning of infinity, that they seriously thought that God's dignity was to be enhanced by man's degradation—that a God-like man would be a rival to God. Thus they became the founders and originators (so far as I know), of the Great Heresy—the true root of all evil—the idea that "faith in God" involves *unbelief* in man, in other words, that an essentially holy God necessitates an essentially wicked man. The Christian Church nominally accepted this doctrine from the Jews. It could hardly have done otherwise in the face of the express words of St. Paul—whose express words were never wanting in support of every evil from which society has suffered then and since. We have at last put down the slavery he preached; have thrown aside his doctrine of the divine right of kings to misgovern their subjects; we are beginning to be aroused to the wickedness (no lighter word will suffice) of that teaching of his

which made a woman the mere slave of her father to be "given in marriage" or not at his caprice, and when married the helpless victim of her husband's every lust (although apparently centuries will have to pass before woman will fully regain the social position she held in ancient times); but the worst sin of all still holds possession. The man who wrote of mankind as a clay from which the potter could make at his pleasure "vessels of honour" or "vessels of dishonour" without reason and without responsibility, and who succeeded in planting this evil root in the young Christianity, where it flourishes rankly still, nearly 2,000 years after, has done mischief such as it needs the wide vision of a higher sphere to enable one to look at calmly. But as long as it was universally understood that (through God's grace if you like), there could be, and actually were in the world, saints—men and women like ourselves, but of indefinitely higher virtue and love of God than the best of ordinary men—and that all were, in fact, "called to be saints," though not all had energy enough to carry out their calling, all progress was not entirely stopped; the lowest degradation was not yet reached.

Whether the reformers were right in calling the worship of the saints idolatry is a matter of words; what is certain is that the mental attitude of the man who claimed to allow no "mediator" between himself and God at the time of the Reformation, was different from and far lower than that of the Egyptian solitary who a thousand years before had said what looks at first sight the same thing, "Unless a man says, 'I and my God are alone in the world,' he will not have peace." The "peace" of the monk was liberty and power to rise to indefinite and immeasurable heights of communion with the Higher Self; the "freedom" the reformer claimed was to follow the desires of his lower nature without confessor to remonstrate or saint or angel to trouble him even with the vision of something higher. Then for the first time the poison of the declaration of man's "total depravity" worked its full evil, and religion was hopelessly and finally separated from the political and social world. For men were learning—outside the Church—to rise from their old condition of slaves under an irresponsible tyrant; to understand their own nobility, to use their own freedom, to do this or that not by order but because *noblesse oblige*. But on Sundays these same men, boiling over with the new life and power, were taught that they

could not be religious at all unless they went back to the old state—and worse—that they must believe themselves all wicked alike, under the absolute rule of a tyrant who, even if He “saved” some, did so purely according to His caprice, and that, on the whole, to live honestly and do good to one’s fellow-men was rather a hindrance to “salvation” than otherwise. It was no longer possible for the clergy to appeal to the reason of their flock, for that revolted from their doctrine, nor to their simple feeling as kindly, honourable men, as most were, for *that* in the new gospel was “mere legality,” nay, sinful. Nothing was left to work with but hell-fire; and, as I have said, the Devil took his place as of right on the vacant throne, and rules there still; whilst the men went on their way alone, and at this very moment the suggestion of a religious motive of action would be received by politicians with shouts of laughter all the world over.

This, my dear friend, suggests the comment I have to make on the situation. You, a man of learning and experience, cannot and will not use this last resort of the uneducated and unfeeling vulgar. There is but one way out of the dilemma; keep, if you will, your faith in God, but add to that the long-lost other half—*Faith in Man!*

Comte’s attempt was a failure because he knew not reincarnation and looked for no *future* evolution. You *cannot* worship the *present* humanity—in Mother Margaret’s rough but striking words, it “is but a rotten sort of a God that *that* makes!” But for humanity as it shall be, as we pass on age after age and round after round, humanity “after the pattern of Christ,” no reverence can possibly be too great. And if you bring yourself to look on Jesus Christ, not as some solitary Son of God, with no true relation to mankind; but as in His own favourite phrase, the Son of Man, the great example for us westerns (one of many others which we do not know so well), of what a man may rise to in the endless evolution of the race; most truly the “pattern set before us,” the great Teacher (to us) of the great gospel of altruism, not His own *invention*, as He so continually and so anxiously explained, but the wisdom handed down by saint and sage from the first beginning of time, the one great law of love; then His place becomes in truth higher, not lower, than that furnished by the popular theology which treads down all mankind that He may

stand solitary amongst the mere "works of His hands." There is no phrase oftener used nor less understood than that Christ is the "first-fruit" of mankind. It is not literally true, unless, indeed, you hold that He was in fact a reincarnation of the earlier sages; but the meaning is obvious, that all the rest of mankind will some day be as He. Suppose you try to teach your people thus about Him, and tell them that in each of them at this present moment the Christ dwells, His purity crucified by our faulty, undeveloped nature; that each of them has their own Father in Heaven even as He had, and that all these Fathers are one, even as we their children are one also, if we could but open our eyes to see it. That His three days' death and resurrection is a parable of the mystic process whereby He, great as He was, was yet raised to immeasurably greater heights of sanctity and vaster powers to help us—a process through which as the ages pass *we* must pass also and be as He—Helpers of the World. Have the courage to teach them what I saw a day or two ago quoted (with jest and laughter at the presumed absurdity) from a Chinese sage—that "*man is good*" at the very foundations of his nature, and that his sins and imperfections will drop away in his progress through the ages, and that the more completely they obey the great law of love in their present and future lives the sooner will the time come when they too shall have their share in the helping of the world; that nothing which happens to the fleeting physical body is of any consequence, only the development of heart, mind and will, which as yet they have not, but which must be gained by steady, continued, patient effort life after life, until they are fit to stand with the Master in the many mansions of His kingdom; in fine, that all pain and evil is passing, but good is eternal.

Is there not in suggestions like these an outline of a new gospel—the gospel of humanity—which you might preach to your people with some hope of drawing forth even from their dull hearts aspirations which might bear fruit in increased spirituality hereafter? At least it is one you might teach without feeling in your inmost heart ashamed of the God you preached. And if your comrades produce to you (as they will) "texts" by the hundred to prove that the "divine revelation" in fact falls far short of the beauty of your human dream of love of God and reverence for man; will you not take courage to say to yourself that all that Jesus could teach to

His Galilean peasants two thousand years ago falls far short—and must of necessity fall far short—of what the same Holy Ghost “in these last times” has revealed to us, the heirs of all the ages, of the great secret of the world? You shake your head—the adventure is too great for your courage? Well, when we meet in our next life, you will have found it. It is worth waiting another two thousand years or so to gain!

Yours very sincerely,

ARTHUR A. WELLS.

THIS God, in sooth, in all the quarters is; long, long ago, indeed, He had His birth, He verily is now within the germ. He has been born, He will be born; behind all who have birth He stands with face on every side.

What God in fire, in water what, what doth pervade the universe entire, what in the plants, what in the forest-lords—to Him, to God, hail and all hail!

I know this mighty Man, sun-like, beyond the darkness, Him and Him only knowing one crosseth over death; no other path at all is there to go.

Than whom naught is greater or less, than whom none more subtle or vast; like as a tree, He silent stands in shining space in solitude. By Him, the Man, this all is filled.

Without hands, without feet, He moveth, He graspeth; eyeless He seeth, and earless He heareth; He knoweth what is to be known, yet is there no knower of Him. Him call they first, mighty, the Man.

SHVET. UP., ii. 16, 17; iii. 7, 8, 19.

THE STEPS OF THE PATH.

EASTERN books tell us that there are four means by which a man may be brought to the beginning of the path of spiritual advancement. 1. By the companionship of those who have already entered upon it. 2. By the hearing or reading of definite teaching on occult philosophy. 3. By enlightened reflection; that is to say, that by sheer force of hard thinking and close reasoning he may arrive at the truth, or some portion of it, for himself. 4. By the practice of virtue, which means that a long series of virtuous lives, though it does not necessarily involve any increase of intellectuality, does eventually develope in a man sufficient intuition to enable him to grasp the necessity of entering upon the path and show him in what direction it lies.

When, by one or another of these means, he has arrived at this point, the way to the highest adeptship lies straight before him, if he chooses to take it. In writing for students of occultism it is hardly necessary to say that at our present stage of development we cannot expect to learn all, or nearly all, about any but the lowest steps of this path; whilst of the highest we know little but the names, though we may get occasional glimpses of the indescribable glory which surrounds them.

According to the esoteric teaching these steps are grouped in three great divisions:

1. The probationary period, before any definite pledges are taken, or initiations (in the full sense of the word) are given. This carries a man to the level necessary to pass successfully through what in Theosophical books is usually called "the critical period of the Fifth Round."

2. The period of pledged chelâship, or the path proper, whose four stages are often spoken of in Oriental books as the four paths of holiness. At the end of this the pupil obtains adeptship—

the level which humanity should reach at the close of the seventh round.

3. What we may venture to call the official period, in which the Adept takes a definite part (under the great Cosmic Law) in the government of the world, and holds a special office connected therewith. Of course every Adept—every pupil even, when once definitely accepted—takes a part in the great work of helping forward the evolution of man; but those standing on the higher levels take charge of special departments, and correspond in a general way to the ministers of the crown. It is not proposed to make any attempt in this paper to treat of this official period; no information about it has ever been made public, and the whole subject is too far above our comprehension to be profitably dealt with in a magazine article. We will confine ourselves therefore to the two earlier divisions.

PROBATIONARY PERIOD.

Before going into details of the probationary period it is well to mention that in most of the Eastern sacred books this stage is regarded as merely preliminary, and scarcely as part of the path at all, for they consider that the latter is really entered upon only when definite pledges have been given. Considerable confusion has been created by the fact that the numbering of the stages occasionally commences at this point, though more often at the beginning of the second great division; sometimes the stages themselves are counted, and sometimes the initiations leading into or out of them, so that in studying the books one has to be perpetually on one's guard to avoid misunderstanding. This probationary period, however, differs considerably in character from the others; the divisions between its stages are less decidedly marked than are those of the higher groups, and the requirements are not so definite or exacting. But it will be easier to explain this last point after giving a list of the five stages of this period, with their respective qualifications. The first four were very ably described by Mr. Mohini Mohun Chatterji in the first Transaction of the London Lodge, to which readers may be referred for fuller definitions of them than can be given here. Much exceedingly valuable information about them is also given by Mrs. Besant in her books *The Path of Discipleship* and *In the Outer Court*. The names given to the

stages will differ somewhat, for in the books just referred to the Hindu Sanskrit terminology was employed, whereas the Pâli nomenclature used in this article is that of the Buddhist system; but although the subject is thus approached from a different side, as it were, the qualifications exacted will be found to be precisely the same in effect even when the outward form varies. In the case of each word the mere dictionary meaning will first be given in parentheses, and the explanation of it which is usually given by the teacher will follow. The first stage then is called among Buddhists:

1. *Manodvâravajjana* (the opening of the doors of the mind, or perhaps escaping by the door of the mind)—and in it the candidate acquires a firm intellectual conviction of the impermanence and worthlessness of mere earthly aims. This is often described as learning the difference between the real and the unreal: and to learn it often takes a long time and many hard lessons. Yet it is obvious that it must be the first step towards anything like real progress, for no man can enter whole-heartedly upon the path until he has definitely decided to “set his affection upon things above, not on things on the earth,” and that decision comes from the certainty that nothing on earth has any value as compared with the higher life. This step is called by the Hindus the acquirement of *Viveka* or discrimination, and Mr. Sinnett speaks of it as the giving allegiance to the higher self.

2. *Parikamma* (preparation for action)—in which the candidate learns to do the right merely because it is right, without considering his own gain or loss either in this world or the future, and acquires, as the Eastern books put it, perfect indifference to the enjoyment of the fruit of his own actions. This indifference is the natural result of the previous step; for when the neophyte has once grasped the unreal and impermanent character of all earthly rewards, he ceases to crave for them; when once the radiance of the real has shone upon the soul, nothing below that can any longer be an object of desire. This higher indifference is called by the Hindus *Vairâgya*.

3. *Upachâro* (attention or conduct)—in which what are called “the six qualifications” (the *Shatsampatti* of the Hindus) are acquired. These are called in Pali:

(a) *Samo* (quietude)—that purity and calmness of thought which

comes from perfect control of the mind—a qualification exceedingly difficult of attainment, and yet most necessary, for unless the mind moves only in obedience to the guidance of the will it cannot be a perfect instrument for the Master's work in the future.

(b) *Damo* (subjugation)—a similar mastery over, and therefore purity in, one's actions and words—a quality which again follows necessarily from its predecessor.

(c) *Uparati* (cessation)—explained as cessation from bigotry or from belief in the necessity of any act or ceremony prescribed by a particular religion—so leading the aspirant to independence of thought and to a wide and generous tolerance.

(d) *Titikkhâ* (endurance or forbearance)—by which is meant the readiness to bear with cheerfulness whatever one's Karma may bring upon one, and to part with anything and everything worldly whenever it may be necessary. It also includes the idea of complete absence of resentment for wrong, the man knowing that those who do him wrong are but the instruments of his own Karma.

(e) *Samâdhâna* (intentness)—one-pointedness, involving the incapability of being turned aside from one's path by temptation.

(f) *Saddhâ* (faith)—confidence in one's Master and oneself; confidence, that is, that the Master is a competent teacher, and that, however diffident the pupil may feel as to his own powers, he has yet within him that divine spark which when fanned into a flame will one day enable him to achieve even as his Master has done.

4. *Anuloma* (direct order or succession, signifying that its attainment follows as a natural consequence from the other three)—in which is acquired that intense desire for liberation from earthly life, and for union with the highest which is called by the Hindus *Mumukshatva*.

5. *Gotrabhû* (the condition of fitness for initiation); in this stage the candidate gathers up, as it were, his previous acquisitions, and strengthens them to the degree necessary for the next great step, which will set his feet upon the path proper as an accepted pupil. The attainment of this level is followed very rapidly by initiation into the next grade. In answer to the question, "Who is the *Gotrabhû*?" Buddha says, "The man who is in possession of those conditions upon which the commencement of sanctification immediately ensues—he is the *Gotrabhû*."

The wisdom necessary for the reception of the path of holiness is called Gotrabhû-gñâna.

Now that we have hastily glanced at the steps of the probationary period, we must emphasize the point to which reference was made at the commencement—that the perfect attainment of these accomplishments and qualifications is not expected at this early stage. As Mr. Mohini says, “If all these are equally strong, adeptship is attained in the same incarnation.” But such a result is of course extremely rare. It is in the direction of these acquirements that the candidate must ceaselessly strive, but it would be an error to suppose that no one has been admitted to the next step without possessing all of them in the fullest possible degree. Nor do they follow one another in the same definite order as the later steps ; in fact in many cases a man would be developing the various qualifications all at the same time—rather side by side than in regular succession.

It is obvious that a man might easily be working along a great part of this path unconsciously to himself, and no doubt many a good Christian, many an earnest freethinker is already far on the road that will eventually lead him to initiation, though he may never have heard the word “occultism” in his life. I mention these two classes especially, because in every other religion occult development is recognized as a possibility, and would certainly therefore be intentionally sought by those who felt yearnings for something more satisfactory than the exoteric faiths.

We must also note that the steps of this probationary period are not separated by initiations in the full sense of the word, though they will certainly be studded with tests and trials of all sorts and on all planes, and may be relieved by encouraging experiences, and by hints and help whenever these may safely be given. We are apt sometimes to use the word initiation somewhat loosely, as for example when it is applied to such tests as have just been mentioned ; properly speaking it refers only to the solemn ceremony at which a pupil is formally admitted to a higher grade by an appointed official, who in the name of the Occult Hierarchy receives his pledged vow, and puts into his hands the new key of knowledge which he is to use on the level to which he has now attained. Such an initiation is taken at the entrance to the division which we shall next con-

sider, and also at each passage from any one of its steps to the next.

THE PERIOD OF PLEDGED CHELÂSHIP, OR THE PATH PROPER.

It is in the four stages of this division of the path that the ten Saṃyojana, or fetters which bind man to the circle of rebirth and hold him back from Nirvâṇa, must be cast off. And here comes the difference between this period of pledged chelâship and the previous probation. No partial success in getting rid of these fetters is sufficient now; before a candidate can pass on from one of the steps he must be *entirely* free from certain of these clogs; and when they are enumerated it will be seen how far-reaching this requirement is, and there will be little cause to wonder at the statement made in the sacred books that seven incarnations are sometimes required to pass through this division of the path.

Each of these four steps or stages is again divided into four: each has (1) its Maggo, or way, during which the student is striving to cast off the fetters: (2) its Phala (result or fruit) when he finds the results of his action in so doing showing themselves more and more: (3) its Bhavagga or consummation, the period when, the result having culminated, he is able to fulfil satisfactorily the work belonging to the step on which he stands: and (4) its Gotrabhû, meaning, as before, the time when he arrives at a fit state to receive the next initiation. The first stage is:

I. Sotâpatti or Sohan. The pupil who has attained this level is spoken of as the Sowanî or Sotâpanna—"he who has entered the stream," because from this period, though he may linger, though he may succumb to more refined temptations and turn aside from his course for a time, he can no longer fall back altogether from spirituality and become a mere worldling. He has entered upon the stream of definite higher human evolution, upon which all humanity must enter by the middle of the next round, unless they are to be left behind as temporary failures by the great life-wave, to wait for further progress until the next manvantara. The pupil who is able to take this initiation has therefore already outstripped the majority of humanity to the extent of an entire round of all our seven planets. The fetters which he must cast off before he can pass into the next stage are:

1. Sakkâyaditṭhi—the delusion of self.

2. Vichikichchhâ—doubt or uncertainty.
3. Silabbataparâmâsa—superstition.

The first of these is the "I am I" consciousness, which as connected with the *personality* is nothing but an illusion, and must be got rid of at the very first step of the real upward path. But to cast off this fetter completely means even more than this, for it involves the realization of the fact that even the individuality can never have any interests opposed to those of its brethren, and that it is most truly progressing when it most assists the progress of others. For the very sign and seal of the attainment of the Sotâpatti level is the first entrance of the pupil into the plane next above the devachanic—that which we usually call the buddhic. It may be—nay, it will be—the merest touch of the lowest subplane of that stupendously exalted condition that the pupil can as yet experience, even with his Master's help; but even that touch is something that can never be forgotten—something that opens a new world before him, and entirely revolutionizes his feelings and conceptions. Then for the first time, by means of the extended consciousness of that plane, he truly realizes the underlying unity of all; then first he gets some slight glimpse of what the love and compassion of the great Masters must be.

As to the second fetter, a word of caution is necessary. We who have been trained in European habits of thought are unhappily so familiar with the idea that a blind unreasoning adhesion to certain dogmas may be claimed from a disciple, that on hearing that Occultism considers *doubt* as an obstacle to progress, we are likely to suppose that it also requires the same unquestioning faith from its followers as modern superstitions do. No idea could be more entirely false. It is true that doubt (or rather uncertainty) on certain questions is a bar to spiritual progress, but the antidote to that doubt is not blind faith (which is itself considered as a fetter, as will presently be seen) but the certainty of conviction founded on individual experiment or mathematical reasoning. While a child doubted the accuracy of the multiplication table he would hardly acquire proficiency in the higher mathematics; but his doubts could be satisfactorily cleared up only by his attaining a comprehension, founded on reasoning or experiment, that the statements contained in the table are true. He believes that twice two are four, not

merely because he has been told so, but because it has become to him a self-evident fact. And this is exactly the method, and the only method, of resolving doubt known to Occultism.

Vichikichchhâ has been defined as doubt of the doctrines of Karma and reincarnation and of the efficacy of the method of attaining the highest good by this path of holiness; and the casting off of this Saṁyojana is the arriving at absolute certainty, based either upon personal first-hand knowledge or upon reason, that the occult teaching upon these points is true.

The third fetter to be got rid of comprehends all kinds of unreasoning or mistaken belief, all dependence on the efficacy of outward rites and ceremonies to purify the heart. He who would cast it off must learn to depend upon himself alone, not upon others, nor upon the outer husk of any religion.

The first three fetters are in a coherent series. The difference between individuality and personality being fully realized, it is then possible to some extent to appreciate the actual course of reincarnation, and so to dispel all doubt on that head. This done, the knowledge of the spiritual permanence of the true ego gives rise to reliance on one's own spiritual strength, and so dispels superstition.

II. Sakadâgâmi. The pupil who has entered upon this second stage is spoken of as a Sakadâgâmin "the man who returns but once"—signifying that a man who has reached this level should need but one more incarnation before attaining arahatship. At this step no additional fetters are cast off, but the pupil is occupied in reducing to a minimum those which still enchain him. It is, however, usually a period of considerable psychic and intellectual advancement. If the psychic faculties have not been previously acquired, they must be developed at this stage, as without them it would be impossible to assimilate the knowledge which must now be given, or to do the higher work for humanity in which the pupil is now privileged to assist.

III. Anâgâmi. The Anâgâmin (he who does not return) is so called because, having reached this stage, he ought to be able to attain the next one in the life he is then living. In this step he finally gets rid of any lingering remains of the two fetters of:

4. Kâmarâga—attachment to the enjoyment of sensation, typified by earthly love, and

5. Patigha—all possibility of anger or hatred.

The student who has cast off these fetters can no longer be swayed by the influence of his senses either in the direction of love or hatred, and would be free from either attachment to or impatience of physical plane conditions.

Here again we must guard against a possible misconception—one with which we frequently meet. The purest and noblest human love *never* dies away—is *never* diminished by occult training; on the contrary, it is increased and widened until it embraces all with the same fervour which at first was lavished on one or two: but the student does in time rise above all considerations connected with the mere *personality* of those around him, and so is free from all the injustice and partiality which ordinary love so often brings in its train. Nor should it for a moment be supposed that in gaining this wide affection for all he loses the especial love for his closer friends. The unusually perfect link between Ânanda and the Buddha, as between St. John and Jesus, is on record to prove that on the contrary this is enormously intensified; and the tie between a Master and his pupils is stronger far than any earthly bond.

IV. Arahat (the venerable, the perfect). On attaining this level the aspirant enjoys the consciousness of the buddhic plane, and is able to use its powers and faculties while still in the physical body; and when he leaves that body in sleep or trance he passes at once into the glory of the nirvânic plane. In this stage the occultist casts off the five remaining fetters, which are:

6. Rûparâga—desire for beauty of form or for physical existence in a form, even including that in Devachan.

7. Arûparâga—desire for formless life.

8. Mâno—pride

9. Uddhachcha—agitation or irritability.

10. Avijjâ—ignorance.

On this we may remark that the casting off of Rûparâga involves not only getting rid of desire for earthly life, however grand or noble that life may be, and astral or devachanic life however glorious, but also of all liability to be unduly influenced or repelled by the external beauty or ugliness of any person or thing.

Arûparâga—desire for life either in the highest and formless planes of Devachan or in the still more exalted buddhic plane—is

merely a higher and less sensual form of selfishness, and must be cast off just as much as the lower. Uddhachcha really means "liability to be disturbed in mind," and a man who had finally cast off this fetter would be absolutely unruffled by anything whatever that might happen to him—perfectly impervious to any kind of attack upon his dignified serenity.

The getting rid of ignorance of course implies the acquisition of perfect knowledge—practical omniscience as regards our planetary chain. Then the advancing ego reaches the fifth stage—the stage of full adeptship—and becomes

V. Asekha, "the one who has no more to learn," again as regards our planetary chain. It is quite impossible for us to realize at our present level what this attainment means. All the splendour of the nirvâṇic plane lies open before the waking eyes of the Adept, while when he chooses to leave his body he has the power to enter upon something higher still—a plane which to us is the merest name. As Professor Rhys-Davids explains, "He is now free from all sin; he sees and values all things in this life at their true value; all evil being rooted from his mind, he experiences only righteous desires for himself, and tender pity and regard and exalted love for others." To show how little he has lost the sentiment of love, we read in the Metta Sutta of the state of mind of one who stands at this level: "As a mother loves, who even at the risk of her own life protects her only son, *such* love let there be towards all beings. Let goodwill without measure prevail in the whole world, above, below, around, unstinted, unmixed with any feeling of differing or opposing interests. When a man remains steadfastly in this state of mind all the while, whether he be standing or walking, sitting or lying down, then is come to pass the saying 'Even in this life has holiness been found.'"

Beyond this period it is obvious that we can know nothing of the new qualifications required for the still higher levels which yet lie before the perfect man. It is abundantly clear, however, that when a man has become Asekha he has exhausted all the possibilities of moral development, so that further advancement for him can only mean still wider knowledge and still more wonderful spiritual powers. We are told that when man has thus attained his

spiritual majority, whether in the slow course of evolution or by the shorter path of self-development, he assumes the fullest control of his own destinies, and makes choice of his future line of evolution among seven possible paths which he sees opening before him.

Naturally we cannot expect to understand much about these, and the faint outline of some of them which is all that can be sketched in for us conveys very little to the mind, except that most of them take the Adept altogether away from our earth-chain, which no longer affords sufficient scope for his evolution. One path is that of those who, as the technical phrase goes, accept Nirvâṇa. Through what incalculable æons they remain in that sublime condition, for what work they are preparing themselves, what will be their future line of evolution, are questions upon which we know nothing; and indeed if information upon such points could be given it is likely that it would prove quite incomprehensible to us at our present stage.

Another class chooses a spiritual evolution not quite so far removed from humanity, for though not directly connected with the next chain of our system it extends through two long periods corresponding to its first and second rounds, at the end of which time they also appear to accept Nirvâṇa, but at a higher stage than those previously mentioned.

Others join the Deva evolution, whose progress lies along a grand chain consisting of seven chains like ours, each of which to them is as one world. This line of evolution is spoken of as the most gradual and therefore the least arduous of the seven courses; but though it is sometimes referred to in the books as "yielding to the temptation to become a god," it is only in comparison with the sublime height of renunciation of the Nirmâṇakâya that it can be spoken of in this half-disparaging manner, for the Adept who chooses this course has indeed a glorious career before him, and though the path which he selects is not the shortest, it is nevertheless a very noble one.

Yet another group are the Nirmâṇakâyas—those who, declining all these easier methods, choose the shortest but steepest path to the heights which still lie before them. They form what is poetically termed the "guardian wall," and, as the *Voice of the Silence* tells us, "protect the world from further and far greater misery and

sorrow," not indeed by warding off from it external evil influences but by devoting all their strength to the work of pouring down upon it a flood of spiritual force and assistance, without which it would assuredly be in far more hopeless case than now. Yet again there are those who remain even more directly in association with humanity and choose the path which leads through the four stages of what we have called above the official period.

This then is the path which lies before us, the path which each one of us should be beginning to tread. Stupendous though its heights appear we should remember that they are attained but gradually and step by step, and that those who now stand near the summit once toiled in the mire of the valleys even as we are doing. Although this path may at first seem hard and toilsome, yet ever as we rise our footing becomes firmer and our outlook wider, and thus we find ourselves better able to help those who are climbing beside us.

Let no man therefore despair because he thinks the task too great for him ; what man has done man can do, and just in proportion as we extend our aid to those whom we can help so will those who have already attained be able in their turn to help us. So from the lowest to the highest we who are treading the steps of the path are bound together by one long chain of mutual service, and none need feel neglected or alone, for though sometimes the lower flights of the great staircase may be wreathed in mist we know that it leads up to happier regions and to purer air where the light is always shining.

C. W. LEADBEATER.

NOT by plaited hair or family does a man become a Brâhman ;
 In whom is truth and righteousness, is joy and Brâhman-hood.
 —DHAMMAPÂDA.

THE POWER OF AN ENDLESS LIFE.

I DO not think that life in any sense can be satisfactorily understood unless it is interpreted theosophically. There are many of these senses. "Life" may refer to the mere vital principle which animates the vegetable, animal, and human worlds, and which, when withdrawn from a member of any one of them, leaves it in the condition we call "dead," a mere combination of chemical atoms, soon to disintegrate and pass away. "Life" may be the conscious existence of a being exercising will, or the common habit of a group in family bonds, or the corporate vitality of a city, a state, a nation ; or it may be the aggregate of the human race, that humanity as a whole which, like an individual, has its infancy and growth and experience and manhood. In each sense the life spoken of is a matter for study ; it has its processes, relations, laws ; deep in it are mysteries and strange phenomena which elude the keenest probe ; the very source of it is beyond exploration, and its retreats defy research. Then there is an intellectual life, a moral life, a spiritual life, each complicated with the life of mere physique, each the subject of distinct analysis and proffering new enigmas at every stage. All have been studied by the keenest intellects, and to the far-reaching powers of mind have been added the nobler soarings of the spirit in man, seeking to know whence and what is this vital principle which animates the body, quickens the intelligence, and vivifies the soul.

And yet if we dissociate from historic records the teachings and influence of esoteric philosophy, the results are hardly satisfactory. Secular science avows its inability to do more than inspect the outward forms and the actual working of organisms, frankly confessing that the inner force which causes their inactivity is beyond its reach. Biology unfolds innumerable facts in vital process and ascertains great principles which sweep all through the preservation and continuance of species, but folds its hands before the question

of inherent life, powerless to solve the mystery. Physiology and the other sub-divisions of the larger field are equally copious as to fact, and equally mute as to the vitality behind the fact, unless some rash exponent, defiant rather than confessedly at bay, exclaims that there is no mystery at all and that life is nothing but the product of organization. In sociology, a department of recent formation, an intensely interesting collection of details has been made and very valuable laws ascertained, and yet the corporate life remains as unexplained as the individual, some even supposing, with Buckle, that climate and food account for racial and national distinctions. Even in moral science, where it would seem that some unseen force was imperatively necessary to explain conscience and self-sacrifice, its existence has not always been conceded, and a sense of right has been supposed to be but an outcome of social experience, an embodiment of the conclusion that virtue pays.

Nor has religion, manifest as is its office of interpreter of the inner force in man, always given the satisfaction which it owes. It is bound to account for the origin of things, the purpose of their existence, the goal of their progress, why and how this outward world is related to its author, what is the nature of man, what his function and duty, what the spirit within him and the law of its upward spring. Sometimes religion has been ignorant, proffering hollow allegories or childish legends; sometimes superstitious, urging irrational follies and a system of ceremonial. Too often it has become an external, formal institution, encouraging the supposition that life's grave duties are either fulfilled or satisfied by ritual routine. And in these cases there has been becloudment of the spiritual light, a chilling of interest in the vital matter of human worth and obligation.

Thus if we look over the various explanations given of life, life physical, social, national, individual; life's origin, nature, purpose; life as it is to be cultivated, used, enjoyed, trained; life, in its relations backward and its character forward; life as to its responsibilities and possibilities and illustrations; we find no little inadequacy. The facts are meagre, the view restricted, the horizon narrow, the rationale unsatisfactory, the stimulus imperfect. Many of the most obvious questions are unanswered; anomalies and perplexities remain untouched; there is lack even as to the meaning of

the most superficial facts. Of course greater mysteries are hopeless ; they lie along the course of generation after generation and are passed by sadly, the head bowed in despondency over the thought that no human power can make them intelligible and no Divine power will. And yet, surely this condition cannot be real. It is hardly conceivable that the matters most serious to men should from their nature be beyond the reach of exploration or certainty, be permanently a cause of perplexity to brain and heart. Rather would it seem that the exigencies of humanity, the imperative need of a race endowed with mind and soul, must require some adequate provision, some supply of accessible truth which shall feed and nourish the inherent, indestructible instincts of man.

And yet if Science, which deals with all attainable facts in the region of the seen, and Religion, which deals with alleged contents in the region of the unseen, give no satisfactory answer to the perpetual query of thoughtful men, what hope can there be that such answer shall ever be secured ? Is life to be always a hopeless enigma, emerging from darkness and, after a brief season of feverish activity, vanishing into darkness again ? Or, outside of the quarters popularly supposed exhaustive, is there real knowledge of real facts, a soul-satisfying fountain, copious in its supply of truth, motive, and inspiration ?

The system known as Theosophy is claimed by those who have examined it to be precisely this. It is not a new system, by no means an invention of recent ingenuity or a re-discovery of one now old, not at all a speculation of some master-mind striving to give rational interpretation to the mystery of creation ; but a religious philosophy descending from pre-historic past, framed in the manhood of races long forgotten, verified by generations of sages whose names and labours are unknown to the leaf or two of history we possess, cherished and familiar and all-powerful millions of years before the opening of the present age. It illuminated and guided humanity through its infancy and advancing manhood, and, if repelled temporarily by the hostility of fanciful creeds and a materialistic science, it has re-appeared as these declined, capable as ever to meet the wants of the head, the heart, and the soul. It explains life and death, and it irradiates both with hope.

Theosophy might almost be summed up in one word—Life. For

it holds that everything lives, that there is nothing dead in the universe of God, that one great tide of life sweeps from the central source throughout all space, thrilling, vivifying every atom therein. The pulses of the Divine heart throb through all the work of the Divine hand, not the smallest particle being without the vitality which pervades creation. And this very vitality is progressive, its successive impulses lifting up every grade of being steadily to a higher plane, evolution giving the purpose and the key to all the creative scheme. From the atom to the planet, from the maggot to the man, ascent is the law.

Yet this ascent seems at times broken. The concatenation of living forms is not always manifestly continuous. Chasms in evolution appear, there is talk of "missing links" and the like. Science is puzzled and religion perturbed because visible facts are not in all cases what would be probable, and speculation, unwilling to concede zones of history outside fossils and bony fragments, handles only what data can be gathered from matter. Here again little satisfaction can come, for guess-work cannot bridge all abysses nor can assumption have the force of proof. Theosophy is not dismayed, since the historic eras it re-opens contain the whole sequence of evolving forms, and facts invisible to the eyes and intangible to the hands take their place in the order of a perfect system. Mineralogy and biology and geology unite themselves in a consistent group, one living impulse moulding all advance in structure? For æons upon æons this has proceeded. So slow is the process of evolvment from crude beginnings to rich perfection that time is unimportant; it is of no consequence that millenniums pass before a new form struggles feebly to its culmination; the outcome justifies the outlay. Nor does it matter that intervening types disappear without trace. There has really been no vacant place in the series, no missing link in the chain; the power of an endless life has operated without a break, steadily unfolding one after another of its continuous stages, perpetually pushing on advance towards the ideal in view, ever evidencing its own existence and deathless energy.

How true this is of Man; only a very little fragment of the last chapter in his history has, indeed, been granted us by geological research. That does not indicate any marked change anatomical or physiological. Yet even in humanity as disclosed by scientific

research we see an upward modification in structure. The coarse and animal features of the savage, with his ill-shaped skull and brutal expression, have softened into the refined outlines and intelligent countenance of the man of high civilization. Better modes of living, due to the sanitary knowledge acquired with increasing action of mind and real study of nature, have actually lengthened the average of human life, for they have taken away many of the obstacles which intercepted the current and have allowed its flow a readier course. The type and its endurance have been improved. But it is in the grand sweep of evolution as disclosed by the Esoteric Philosophy that we see the real increment of vitality in man. At first, as we are told, a mere filmy structure, possibly much in unsolidity like the sea-anemones of the Mediterranean, reproducing itself after the manner of certain genera, very low in the animal kingdom, his bodily frame had little resemblance to that we know so well, and it was in any case but a shell, vacant of mind and soul. Then it grew somewhat denser and better fitted for the occupant that was to come. The feeble pulses of vitality became stronger as the frail structure attained larger measure of coherence, for the thrill of life was all around it and was perpetually raising its vibrations to the needed point. Then, when all was ready, there came the direct introduction of the thinking principle, the Ego, that which makes Man really such and uses the body only as an instrument for its own enlargement. Once endowed with intelligence, a moral sense, the spiritual faculty, the being thus equipped was prepared for his terrestrial career; and somewhat later, when the body took its final form, separated into sexes, and became as we see it now, there opened before him all the possibilities of social order, racial inheritance, accumulating civilization. At each epoch was an infusion of added life, an uplifting to a higher grade in cosmic vitality, an enrichment from the great store-house of Nature's treasure.

Of all the long millions of years prior to what we call the "historic" ages, we have no other knowledge than that vouchsafed to us by the custodians of the Secret Silence. But from this it seems that the process contemplated from the beginning went duly on. The fully-equipped human being entered more and more completely into the dense physical existence now made possible by the greater

solidity of his own flesh and the corresponding character of the once nebulous, now hardened, earth; and this contact, this dependence upon material surroundings, necessitated close study of everything upon the planet, the study enormously developing the range and acuteness of mind. Evolving man was, through the exigencies of his environment, to experience a constant impulse towards all exercise of thought, the intellectual principle was to have its unfolding during these long æons of strife with nature and wrestling for her secrets and mastery of her powers. For it was not a mere question of food and raiment, but of the right constitution of society, and the true relation of individuals, and the just doctrine of civil government. These are things which are to be learned, learned through experience, learned by the highest exercise of sharpened intelligence. Every item in the complicated structure of civilized life presents a problem, and each gains settlement only as it presses on human sensibilities and forces human wit to wider effort. Thus the tide of intellect comes in from the vast cosmic ocean without, and sweeps over the broad bays of social concerns up through the narrower inlets of groups and sections into the small channels of individual affairs, till the whole human territory is pervaded, vivified, by waves of thought. It is a steady influx of mind, and as the way is opened more and more by the removal of dead ideas and obstructive superstitions, a richer flow irrigates the grand stretch of human interests and aims. Thought is living, eternal, forceful; surging and vibrating ever; and as man expands himself to receive it, this power of an endless life swells through his being, lifting him up, raising his head and his eyes towards the stars, hinting to him of God and immortality.

We are told that the era of a distinctively intellectual development, necessary as it was in human evolution, was but preparatory to the development of what is loftier than intellect—the spiritual sense. There must come a time, no matter how far you postpone it, when all will have been learned that is possible to faculties encumbered with fleshly conditions. A body is needful for the study and experience of matter in all its relations, but a body must cramp so soon as there is detected a realm beyond the reach of its sense. Make the Thinker conscious of an unseen universe, a universe incomparably richer than the seen, and you make him conscious of the clog which a

fleshly tabernacle must be to its investigation. Ingress of truth and egress of effort are checked by the very senses which at an earlier stage of progress are indispensable. So, as growing knowledge of the physical world brings face-to-face mysteries which imply the forces of a greater world behind, there comes an impatience of these hampering forms. We would peer into that great realm of light which our eyes prevent our seeing, hear the marvellous sounds which our ears shut off, touch the supersensuous which our hands keep from us. As the spirit awakens within, throbbing with undulations kindred to those above the slow movements of matter, there comes an impulse to liberation, a start of eagerness for the sensing of eternity. Physical pleasures seem tame, scientific learning no longer satisfies, the aroused soul thirsts for truth congruous with its nature, truth of the deepest things in existence. The real world is felt around; nothing can satiate but that.

For it is in the world of reality that consciousness tells us must be found the true home of the soul. Here everything is fragmentary, disconnected. Our lives are a succession of incidents, and we mark time by events and changes and experiences. The growth, such as it is, is not continuous, and there seems a frightful waste of time in trivialities which have no value and labours which have no outcome. In the thrill of actual occupation the interest seems absorbing, but when the past is surveyed its contents appear so trifling that we wonder at the emotion they aroused. There is a yearning for something that will be worthy the attempt, something that will have assurance of accomplishment and no less assurance of satisfaction. All these troubles and disappointments give a distracted quality to incarnate life, imply an incongruity somewhere, a want of real unity in the plan. And so there comes conviction that never can there be peace while incarnation subjects to all the vicissitudes of matter, but that growth and harmony and continuity and clearness must be when the flesh and its disturbances are stripped away, leaving the free spirit to its proper habitat and life.

Thus the interior evolution of man carries onward to a point where the possibilities of knowledge through material associations are exhausted, where the senses have done their work, where the grand sweep of a broader existence is perceived, where the opening realm of high thought and spiritual progression calls for new facul-

ties and an emancipated soul. It is a great advance, this step to the plateau of a different outlook upon creation, for it means a reversal of old conceptions as to the comparative reality of the seen and the unseen worlds. Objects in each have changed places in degree of importance, and so has come about a different purpose, a different ambition. Now the desire is to get nearer to the heart of things, to hurl away whatever hinders from that approach, to break the shell restraining from reality and thus commingle the self with the All. These perishable interests which rise like a wall between the true Ego and its natural sphere seem so lacking in the power of an endless life; they are perceived temporary, weak, with little vital force. And when that power surges in, as it does in moments of high abstraction or strong resolve, it floods with a vigour unearthly, celestial, eternal.

The thought of a humanity pouring forth from the Divine bosom, passing through inconceivably long eras of gradual development through experience in the realm of matter, sustained all along by a continuous current of vitality from that same source, and then flowing back to its origin enriched and ennobled, is a fine one. There is dignity in a race thus fathered. Many have seen this, but have thought that the immortality was in the race, not in the individual. They noted that each separate member of the human family passed from sight when death arrived, but that the family continued, new births keeping up, even increasing, its number; and so they argued that the collective mass of men constituted, like a plant, one entity, it persisting through the ages, though its atoms were sloughed off and its leaves withered and its flowers dropped. The waves of the ocean formed and rose, each maintaining its separate existence for a little time and then falling back into the enduring mass. The forests as such were everlasting, though each tree disappeared in turn. And so it might be with Man, he being a continuing whole, but his individual members lasting only for a while. Thus, urged these philosophers, humanity is immortal in its totality, not in its atoms.

This is a cheerless view. It does more than drain the soul of its vital principle; it effaces the foundation of morality. For if I am but a transient bud of the great tree, non-existent before my advent, extinct when I drop away, what interest have I in right or truth or

duty? A Nature so poor in gifts cannot be exacting in claims. To extract all of pleasure from the little term of existence, to make the most of that brief season which begins and ends my career, is the dictate of an instinct which may well call itself reason. Why toil and sacrifice and agonize when the same fate awaits the philanthropist and the Epicurean? "Let us eat and drink, for to-morrow we die."

Theosophy reverses the conception. The endless life inheres in each individual, and the race is perpetual because the individual is. The power of that life is unaffected by the mere change of state which we call "death," and no passing away from the sight of others alters the essential quality which makes each of us an entity in himself. Moral truth and moral duty share in the vitality which marks the beings they impress, and neither can become extinct while there is a God or a man who bears His image.

ALEXANDER FULLERTON.

(To be concluded.)

THE SÂÑKHYA PHILOSOPHY.

(Continued from p. 51.)

HAVING cleared the ground by familiarizing our minds with the general considerations dealt with in the preceding article, we can now enter upon a study of the Sâñkhya system as a coherent scheme of logical thought. But it will be better, I think, in first introducing the reader to it to reverse the mode of exposition which is followed in the original treatises, and instead of proceeding from the general to the particular as they do, to follow a line of thought which probably may be not very far removed from that along which the original founder worked out his philosophy in its systematic form. In this way the reader will be gradually led on step by step up the ladder of conceptions—twenty-five in number—which form the skeleton of the Sâñkhya system, and thus become somewhat familiarized with its main outline. Then, reversing the process

and following the lines of the text-books, we can clothe this skeleton with the flesh and blood of detail, add further elucidations, and seek to understand its application to the concrete world of actual experience.

We are familiar enough with the fact that, primarily, all our knowledge of the outer world comes to us through the senses, and proverbially of these there are five, *viṣ.*, sight, hearing, smell, taste and touch. Modern scientific psychology, it is true, has added to these several others, such as the muscular sense, the sense of temperature, etc. But there is not a little disagreement as to these among scientists themselves, and so we may for the moment rest content with the old time-honoured classification of the senses as five. Now as our knowledge of an external world comes to us in terms of these five senses, the Sâṅkhya thinkers argued that this outer world itself must be built up out of five corresponding factors or elements, one corresponding to each of the senses. But as all the forms of matter with which we are ordinarily familiar appeal to more than one sense—earth for instance can be seen and touched as well as smelled—it is clear that these cannot be the simple elements themselves which correspond exclusively one to each of the senses. Therefore these objects which our senses reveal to us must not only be composite bodies but their very elements must be compounded, made up out of the five ultimate elements. Hence the Sâṅkhya holds that our familiar external world consists of five “gross elements,” the mahâbhûtas, as they are termed; and that these gross elements in turn are composed of the five true ultimate elements, the so-called subtle elements, or tanmâtras, which are named after the senses to which each corresponds. We have thus on the one side two sets of five elements each, corresponding to the five senses on the other side, *viṣ.*, the five tanmâtras of hearing, touch, sight, taste and smell, *plus* the five mahâbhûtas or gross elements, ether, air, fire, water and earth; and corresponding to them the five senses of hearing, touch, sight, taste and smell. We shall hereafter need to consider what these “elements” really mean; in the meantime we have obviously got here a very adequate general analysis of the world around us in its relation to ourselves, since that world reaches our consciousness directly through these five senses of ours, and obviously there must be in the world *something*

which thus affects our senses and indeed as many different "some-things" as we have senses, so that this analysis of the objective world in terms of the senses is a very practical one, and if we put out of our minds the modern chemical sense of the word "elements," we shall, I think, easily understand the natural rationalness of the five Sâṅkhya tanmâtras or subtle elements. We ordinary men become aware of these subtle elements through their effects, the gross elements, but to the subtler perceptions of yogins and gods the tanmâtras themselves are said to be directly cognizable.

But action plays a part in human life as well as knowledge; not only are we acted upon by the external world, receiving impressions from it through our five senses, but we ourselves react upon the world about us and thereby produce changes in it. According to the Sâṅkhya this takes place by means of certain powers, faculties, or "organs of action," similar in nature and origin to the "organs of sensation" or senses, and probably conceived and defined in analogy to these. These are speech, grasping, walking, excretion and generation, and we must be careful not to confuse the powers or capacities denoted by these names with the external, gross, physical organs, hands, feet, etc., in which they are seated, just as the five parallel organs of sensation are distinct from the physical eye, ear, skin, etc., through which they function.

Going now one step farther, the Sâṅkhya thinkers noticed that the deliverances of the several separate senses are combined and synthesized with each other, as well as brought into intimate relation with the organs of action and their activities, while further a special organ or seat is needed for the activities of feeling, wishing and reflecting, which play so large a part in our conscious lives, and permeate the activities of both sets of organs, while yet not belonging properly to any of them, for unlike them they deal with the past and the future as well as the actually present in time. Hence the Sâṅkhya thinkers were led to the conception of a common "inner sense," which they named *manas*, and classed with the ten *indriyas*—as the five organs of sense perception and the five of action are collectively called.

This *manas* of the Sâṅkhya must not be confused by the Theosophical reader with the *manas* so often spoken of in that literature. It is not co-extensive either, with what we call "mind" in the West,

this term mind having usually a more extended meaning than the Sâṅkhya manas. But it would take us too far to enter here into all these points, and I must content myself with warning the reader, and begging him to associate with the word manas in these articles only and solely the conception the Sâṅkhya attaches to it, *viz.*, manas is the inner sense, the *sensorium commune*, answering to the central nervous system in physiological psychology, and it has the functions of perceiving, feeling, desiring and reflecting. In its relation to the indriyas, it moulds itself upon the modifications arising in them through contact with external objects, and reflects doubtfully upon the precise nature of the object in question. Manas has functions in the strictest sense, for it is an organ, and indeed a material one; for it may be as well to remind the reader once more that, from the Sâṅkhya standpoint, all these conceptions—the five senses and five organs of action, as well as the manas—are no whit less material than the five subtle elements, or tanmâtras, and their products, the five gross elements or mahâbhûtas.

Very often indeed Sâṅkhya writers speak of the eleven indriyas instead of ten, classing the manas, or inner sense, with the ten outer indriyas, because of its close resemblance in origin and function to them. On the other hand, it is quite as often classed and taken together with the conceptions we shall now proceed to examine, for reasons that will become apparent in due course.

Further observation and study of their own conscious life showed these old thinkers that not only were the deliverances of the senses synthesized by an inner sense, and their nature reflected upon, but further, that they were also brought into relation with the feeling of “self,” of “self” as the actor, enjoyer, experiencer of things. Now this conception of “self,” this notion of “self” as the actor, etc., is clearly not contained in the definition of manas just given, hence we must add another principle to our list, another factor which contributes to experience, this feeling of being the actor or enjoyer. To this the Sâṅkhya thinkers gave the name *ahankâra*; and it may be defined as that principle in virtue of which we regard ourselves as acting, enjoying, suffering and so on, while in truth we, that is, our Puruṣhas, are ever entirely free therefrom.

So far then we have reached this position: our senses come in contact with the appropriate external objects, and receive impres-

sions therefrom, the manas synthesizes these impressions and reflects upon them, moulding itself on the impressions received by the senses, and the ahaṅkāra adds thereto the notion of "I" as actor, so that we say "I feel," "I see," etc. One step more remains: the definite determination of the object, or the action to be performed. This again demands another appropriate principle; for this is really the thinking principle proper, *i.e.*, the principle which brings forth thought from within itself and does not, like manas, depend purely upon impressions received from without. So the Sāṅkhya adds another to the list of its principles, calling it the buddhi, a name again which must be carefully kept apart from the associations which it has acquired as used in our Theosophical literature. It must be remembered that buddhi, like manas and ahaṅkāra, is a truly material organ according to the Sāṅkhya, having for its functions judging, distinguishing, and resolving, while it is also regarded as the true seat of memory in which are stored up all impressions received in the past. But as different people conclude and resolve differently, it is clear that their respective buddhis must differ, and hence on the accepted Sāṅkhya principle that what is limited and diverse and therefore changing and non-eternal, must have for its cause something unlimited and eternal, it follows that buddhi must have a cause, must be the Prakṛiti so much spoken of in the former article, since buddhi being material itself, it must have a material cause, and Prakṛiti is the only material cause which is unlimited and eternal.

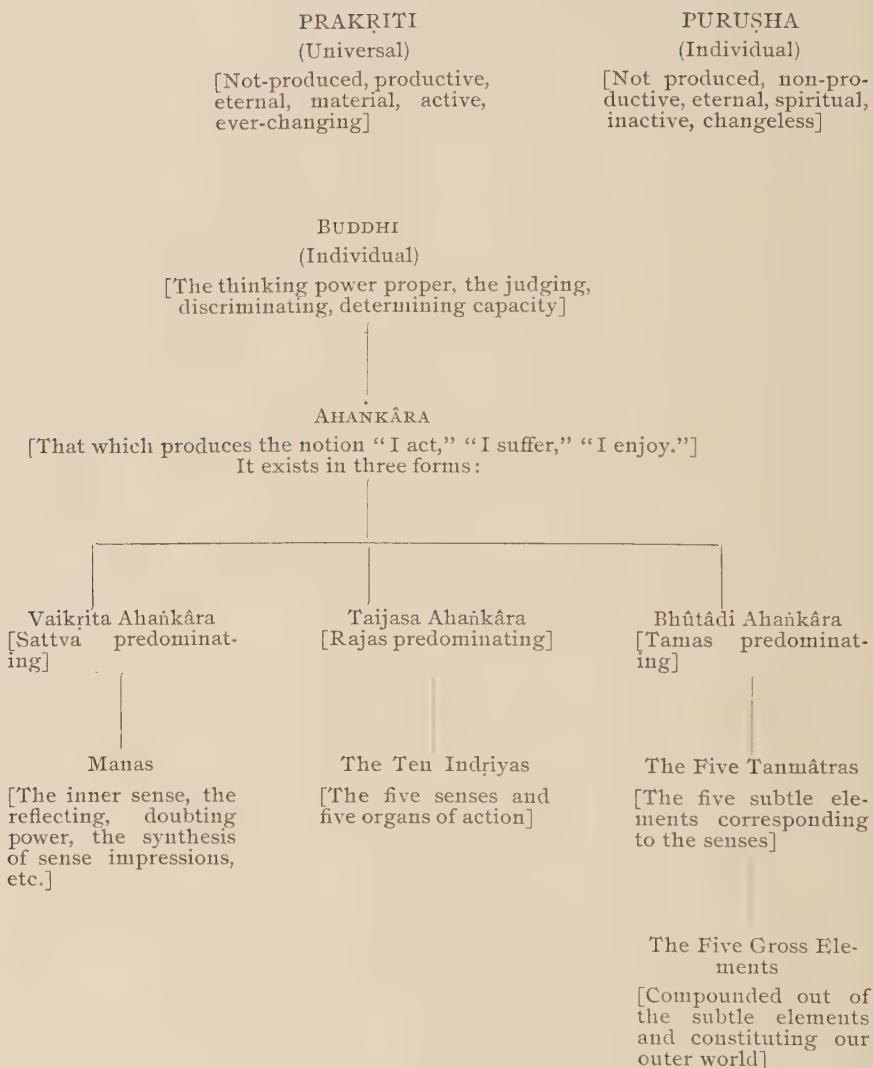
Hence we now have according to the Sāṅkhya analysis of man and nature the following factors or principles, usually called tattvas or "that-nesses"; *viz.*, the five gross elements, the five subtle elements, the ten indriyas (five organs of perception and five of action), manas, ahaṅkāra, buddhi (these being all individual, differing, that is, in every creature), *plus* Prakṛiti, which is universal, making twenty-four material principles or tattvas in all. In addition to these there is the Puruṣha, also an individual principle, completing the twenty-five tattvas or principles which constitute the skeleton, the highly original and peculiar property of our system.

Thus far in our analysis we have not paid any very close attention to the genesis of these principles or tattvas, nor to their relations to each other. These questions are throughout determined,

in the Sâṅkhya, by appeals to the peculiar view of causality to which I called attention in the first paper.

It is obvious that the five gross elements must proceed from the five tanmâtras or subtle elements, since the latter were arrived at as the necessary causes of the former. On the other hand, there is nothing of the kind to suggest that the ten indriyas or manas should proceed from each other, since each has its own special function and nature, and was not deduced as the necessary cause of any of the others. So we have here, on a level as it were, the five tanmâtras, —from which the gross elements proceed—the five senses which correspond one to each of the tanmâtras, the five organs of action, and lastly the manas; all these being, remember, material. Now, it easily suggests itself that whatever may be the material cause of the tanmâtras will also be the material cause of the senses correlated to them and of the organs of action and the manas, which stand also parallel to these. Now we have seen that there must be a material principle to give rise to the idea “I am this or that; that belongs to me; I must do this,” and so on, and as this cannot function without the senses, it follows that it must be the cause, the root of these same senses. Hence from the ahaṅkāra proceed all these sixteen distinct principles, *viz.*, manas, the ten indriyas, the five tanmâtras, while from the latter proceed the gross elements.

But now ahaṅkāra is concerned with objects and cannot function without them, and hence there must be a still higher principle, the buddhi, which presents these objects to the ahaṅkāra. For we all of us first determine a thing according to its nature and then only relate it to our own personality. Hence these two activities standing in the relation of cause and effect, we must conclude that their material substates do the same. Hence ahaṅkāra proceeds from buddhi; while buddhi, as we saw above, must proceed from Prakṛiti. We have now, therefore, completed the genealogical tree of the twenty-five tattvas or principles, into which the Sâṅkhya analyzes man and the universe about him. And as a help to the memory and an aid to clearness of thought, it will probably be well to conclude this part of the present article with a diagram or genealogical tree, exhibiting these twenty-five tattvas in their natural order.



BERTRAM KEIGHTLEY.

(*To be continued.*)

OCCULTISM IN ENGLISH POETRY.

(Continued from page 58.)

BUT now let us hasten to Tennyson's own voice, and let us listen to it, especially when it becomes an inspired voice. There are the mystical poems of the Round Table, an allegory. All great mystics have loved allegory, and Tennyson was no exception to the rule. It has been said that he was too human, too fond of the sweet common things of human life really to sympathize with Galahad. I do not think this. I think he is only out of sympathy with him when he prefers the Path of Knowledge to the Path of Renunciation. There is an occult teaching in the lines :

My strength is as the strength of ten
Because my heart is pure.

Galahad has the powers of the soul, and can do mighty and superhuman feats in consequence. Let us hear Tennyson himself upon certain passages in *In Memoriam*. He says of it: "It is a very impersonal poem as well as personal. . . . It is the cry of the whole human race. . . . There is more about myself in *Ulysses*."

Ulysses was written in the first days of his personal grief; in *In Memoriam* he writes from the individuality.

He says further, "All arguments are about as good on one side as the other, and thus throw man back more on the primitive impulses and feelings."

In stanza 47 he writes :

That each, who seems a separate whole,
Should move his rounds, and fusing all
The skirts of self again, should fall
Remerging in the general Soul.

And again, in 43 :

If Sleep and Death be truly one,
And every spirit's folded bloom

Thro' all its inter-vital gloom
 In some long trance should slumber on;
 Unconscious of the sliding hour,
 Bare of the body, might it last,
 And silent traces of the past
 Be all the colour of the flower.

Just notice these two lines :

And silent traces of the past
 Be all the colour of the flower—

 So then were nothing lost to man ;
 So that still garden of the souls
 In many a figured leaf enrolls
 The total world since life began.

But to continue Tennyson's own comments. Stanza 95, verse 9 :

The living soul was flashed on mine.

"The living soul, perchance of Deity," said Tennyson—"the first reading was '*His* living soul was flashed on mine'; but my conscience was troubled by his; I've often had a strange feeling of being wound and wrapped in the Great Soul."

Again in speaking of his dream, in stanza 103, verse 2, he explains the line, "And maidens with me" as "all the human powers and the talents that do not pass with life"; namely, the higher mind, the human soul. Tennyson, like all great poets, is conscious, as Swinburne puts it, of "a soul behind the soul that sits and sings," and I maintain that there is no evidence that Scott or Byron felt the thrilling of this presence. Occultists insist upon the overshadowing of this "soul behind the soul," and therefore I think I am justified in saying that the greatest poets have been the most occult.

Look at *The Two Voices*, *The Making of Man*, *The Dreamer*, *By an Evolutionist*, and above all *The Gleam*. They are full of occult teaching—unconsciously occult, for the God spoke at times, and the poet did not understand the voice.

There is stanza 114 in *In Memoriam*, with its distinction between knowledge and wisdom—the lower and higher mind—and in conclusion there is a very remarkable passage in *Gareth and Lynette*. Gareth coming to Caerlyon to be made knight sees the city moving, as it seems, in the mists, and asks of Merlin, the old

enchanter, whether it be real, or built by a fairy king and queen. Listen to a part of Merlin's reply :

And, as thou sayest it is enchanted, son,
For there is nothing in it as it seems,
Saving the King ; tho' some there be that hold
The King a shadow, and the city real.

It is almost Theosophical phraseology ; the city, composed of houses, and the king, the reality that endures, when the houses crumble and pass away.

Gareth reproaches the old seer with mockery, and Merlin answers :

Know ye not then the Riddling of the Bards,
Confusion and illusion and relation,
Elusion and occasion and evasion.

I think that passage might have been culled from the writings of any avowedly mystical and Theosophical author.

Last but by no means least of our poets, let us turn to Blake ; and I propose to consider Blake even more closely than Blake's poetry. For the man himself, his life, his views, and his visions, were as pronouncedly mystical as were his poems ; of which I have said that I have not time to attempt to expound them at length, even were I capable of so expounding them. Blake said that he was Socrates. Mr. Rossetti, a little staggered by this announcement, yet unwilling to endorse the opinion of a critic that Blake was "an unfortunate lunatic whose personal inoffensiveness secures him from confinement," says that mind being to Blake the eternal substance, and body only a transitory accident, it was "open enough to say that his own mind in so far as it possessed a real apprehension of Socrates was identical with Socrates," and that is very true, and an occult teaching ; but when Blake states that he was Socrates I see no reason for doubting that he literally meant it. In dealing with his visions, with his frequent intercourse with the dead, Rossetti takes much the same ground. To a lady who asked the poet where he saw his visions, Blake replied, touching his forehead, "Here, madam." Mr. Rossetti believes this to have been a significant statement as to whether Blake intended his visions to be accepted as actual appearances ; that he believed in the truth of them is, he says, beyond question. That is, I think, the view of a person who

admits that Blake really saw his visions, but denies them objective reality ; but Blake's visions are another proof, if proof is wanted, that thought has form ; that something, some subtle essence is moulded by the power of thought ; that the artist literally creates. Of course Blake saw his visions, he did not "fancy" he saw them ; his thought created as does every person's, more or less vigorously, and being of a peculiar psychical development he *saw* his creation ; if he had had rather more power he would have made others see it without the medium of pencil, colour, or pen and ink ; the gigantic forms he drew, the visions he described in his poetry he created first, and sketched them from his mind-formed model. Everyone who has imagination and uses it to pursue any art does the same, as I believe ; and those who are seers can behold their creations as real, as tangible as anything we cognize with another set of senses upon the physical plane.

"I assert for myself," said Blake, "that I do not behold the outward creation, and that to me it is hindrance and not action.

" 'What !' it will be questioned, 'when the sun rises do you not see a disc of fire, somewhat like a guinea ?' Oh, no, no, I see an innumerable company of the heavenly host, crying 'Holy, holy, holy, is the Lord God Almighty.' I question not my corporeal eye any more than I would question a window concerning a sight. I look through it, and not with it."

That is a Theosophical doctrine ; Blake looked at the substance beneath the shadow of the physical universe.

When he drew the portraits of Julius Cæsar, Voltaire, Moses, David, or other deceased personages, glancing up and sketching as from an actual model, it is not conceivable that he was drawing from a presentment of the disembodied soul ; Varley, the painter, who used to urge him to draw these portraits frequently, looked anxiously to discern these spiritual sitters in vain. "A vision," remarks Mr. Rossetti, "had a very different signification with Blake to what it had in literal Varley's mind." Of this I am not so sure ; I think with very little more power on the part of the poet Varley would have seen what he saw—a Moses of Blake's own creation before it was transferred to paper by the medium of pencil.

There is one other form that Blake's mysticism took which I should like to illustrate by applying to it certain Theosophical teach-

ings; I refer to the visits paid him by the spirits of the great dead, and the communications which passed between them. Blake affirmed that they visited him, and described their forms; it is said that "even on this earth and in his mortal body he realized a species of nirvâṇa"; and what are we taught of such mystics as this—those who have, as Blake had, the characteristics of the little child, simple, intuitive and trustful? "If the sun and moon should doubt they'd immediately go out," he cries; a man who despised money, and cared nothing for fame or public opinion; who was temperate in all things save his enthusiasm—of such mystics as this, I say, what are we taught?

Why, that they can rise to the place—to the plane of thought more correctly—where abide in peace departed egos, and there communicate with them; as all that is objective and phenomenal on that plane is created by thought, Blake on meeting the thought current of these disembodied entities clothes them with an objective personality, as we are taught that such souls themselves do; hence Milton appears to Blake, sometimes as a youth and sometimes as an old man.

Blake saw his own thoughts; he saw also, as I think, on the higher astral plane—not the lower; he only once saw a "ghost,"—such visions, he said, did not often visit imaginative men (a sentiment contrary to popular opinion) and it frightened him by reason of its hideous appearance, and he ran out of the house. Like the majority of those persons who possess what has been called "a genius for things spiritual," he was incapable of doing most of those ordinary things easily accomplished by others; and he evinced another trait often observed in great artists. It has been said "that one art helps another," that is to say that a man who excels in any art is likely to have a certain facility for others. Blake excelled in two, but he also had an intuitive knowledge of music; he, though ignorant of musical science, set his poems to airs which were singularly beautiful. Now what does this mean? Does it not mean that the great artist is the soul of many experiences in whom a vast store of knowledge inheres; the spiritual soul knows all arts, all learning, and hence the simple dogmatism of such a one as Blake, "I know it is right because I see it." I believe this to be the explanation of all manifestations of genius, especially of precocious genius; even the art of the actor, which deals with the kâmic plane alone,

I believe is to be brought under the same heading, for a great emotional actor is called upon to portray *varying* emotions, and if he does not comprehend any one of them he fails in that portrayal; now how and where has he learned these things? Blake says: "Nor is it possible for thought a greater than itself to know"—an occult saying, a saying which, applied to any plane, holds a great truth, and moreover, one can point to many actors, artists, poets, writers who certainly do not in their *personalities* feel or practise what they show absolute comprehension and mastery of when held in the grip of that higher force we call genius.

Great poets and musicians and great painters, are, I believe, very generally seers; when they are truly great they rise to the spiritual plane; the great actor is, in my opinion, more commonly a psychic to a greater or less extent, and rather astrally than spiritually developed; I know of cases where some members of a family have great dramatic talent, and the others are psychics—clairvoyants upon the astral plane, chiefly upon the lower astral, as I think.

But this is a digression—this is not Blake. He had singular methods of engraving his poetical works; he mixed his colours by a process which he said was revealed to him by St. Joseph; certainly he had—I believe that fact is beyond a doubt—certain effective methods of his own, unknown to his artistic brethren; he discovered that in some instances these were unconscious revivals of ancient processes. In a letter to Flaxman he says:

"And now begins a new life, because another covering of earth is shaken off. . . . In my brain are studies and chambers filled with books and pictures of old, which I wrote and painted in ages of eternity before my mortal life. . . . You . . . are my friend and companion from eternity . . . the divine bosom is our dwelling place. . . I look back into the regions of reminiscence and behold our ancient days."

Compare this statement with Madame Blavatsky's teaching as to the progress to be made in any impersonal art during the period of the ego's rest.

Blake was perfectly right in referring to his "books and pictures of old"; he wrote and painted on earth, using earthly vehicles to show to physical eyes a vision of the real substance he had created in the heavens,

Blake asserted that *Jerusalem* was dictated to him by an "author in eternity." I do not doubt that the author was "in eternity," whether he was manifesting on earth as a personality or not. Much of his work has been destroyed by those who said his views were heretical and dangerous. "Thou art a Samaritan, and hast a devil," was said to Blake as it was said to one greater than he. There is a difference of opinion as to when he had his first vision; his wife referred to a vision of the Deity which he had at the age of four years old; but others assert that his gift of seership was first developed at the age of ten years, when he saw a tree filled with angels. As he grew older, he, contrary to the usual custom in such cases, beheld more frequent and more impressive visions; but Blake never lost the "child state," and this is sufficient to account for his increase in spirituality. With regard to his visions he says:

"The prophets saw with their imaginative and immortal organs"—note the phrase, "imaginative and immortal organs." "He who does not imagine in stronger and better lineaments than his perishing mortal eye can see, does not imagine at all." I will now only glance at what I should call the manifestation of the true Blake in the outward personality, and leave each one to compare these characteristics with those of other great seers. I will then touch upon his religious faith, and in conclusion notice a few of his poetical works more particularly.

IVY HOOPER.

(*To be continued.*)

REVIEWS.

THE UPANIṢHADS.

Translated into English with a Preamble and Arguments by G. R. S. Mead, B.A., M.R.A.S., and Jagadisha Chandra Chaṭṭopâdhyâya. Volume II. [Theosophical Publishing Society. Price, in paper covers, 6*d.*, in buckram, 1*s.* 6*d.*]

THE great German philosopher, Schopenhauer, once wrote ; “ In the whole world there is no study so beneficial and so elevating as that of the Upaniṣhads. It has been the solace of my life, it will be the solace of my death.” Until a few months ago these noble treatises were published only at prices which made them inaccessible to most of us, but now, thanks to the exertions of our General Secretary, anyone who has a shilling to spare may possess nine of those eleven Upaniṣhads which have always been considered the oldest and most important, for six of them appeared in the first volume published last March, and the present volume contains three more.

There are very few great world-scriptures, but these wonderful old Sanskrit books are certainly among the most precious of them. They are full of the grandest poetry, and the swing of them is like the ebb and the flow of the sea. All the wisdom of India is contained in them ; at the period, lost in the vistas of a mighty antiquity, when they were written, the Hindu philosophy touched its high-water mark, and all that it has produced since is tuned to a lower key. Much has been said and written about the degeneracy of modern India ; surely if her teachers would but base themselves on these magnificent Upaniṣhads, and confine themselves to them, neglecting everything which is later and less virile, her regeneration would very soon be an accomplished fact.

In this second volume we have the Taittirîya, Aitareya, and Shvetâshvâtara Upaniṣhads. The first-mentioned contains a curious exposition of the five vestures of man, and also much ethical instruction for a man following the ordinary life. One verse there is in it which might with advantage be taken to heart by those among us who appear to consider it quite unnecessary for a man to study anything as long as

he is unctuous and "brotherly," or as long as he practises a certain outer asceticism. It runs thus :

"[Aye], rectitude—[but] study and teaching too ; and truth—[but] study and teaching too ; ascetic practice—[but] study and teaching too ; and bodily control—[but] study and teaching too ; and mental conquest—[but] study and teaching too . . . and hospitality—[but] study and teaching too ; and social customs—[but] study and teaching too . . . Truth only—says Râthîtar, who speaks the truth [himself]. Ascetic practices—says Paurushîṣṭi, who ever lives [himself] this life. Study and teaching verily—Nâka Maudgalya says—for that's ascetic practice, ascetic practice that" (pp. 14, 15).

Perhaps the most advanced of our modern preachers of ethics in this nineteenth century could hardly explain the need of friendliness and careful tact in relieving the wants of another so that his feelings may not be hurt nor his self-respect wounded in better words than does the unknown teacher who wrote thousands of years ago :

"With reverential mind should gifts be made ; with mind unreverential giving should not be ; with graciousness should gifts be given ; with modesty should giving be ; gifts should considerably be given ; with sympathy should giving be" (p. 17).

But indeed many things in these Upaniṣhads are so admirably said that no one throughout the ages since has been able to express them better.

The Aitareya deals with the creation of the living universe and shows how man is but the miniature of the Great Man, declaring that all is based upon wisdom transcending all consciousness. The Shvetâshvataropaniṣhad is of a somewhat different character. It is pre-eminently the Upaniṣhad of devotion, treating of absolute Deity, the Logos, the individual soul, the universe, freedom and yoga. Many of the scriptures beloved by the less intellectual followers of the Bhakti Mârğa are rendered repulsive to all sober-minded people by their wild exaggeration and sickly sentimentality ; but this at least is dignified and stately, while instinct with the spirit of enthusiastic yet wise devotion. We quote two or three verses :

"Alone within this universe He comes and goes ; 'tis He who is the fire, the water He pervadeth, Him [and Him] only knowing one crosseth over death ; no other path [at all] is there to go (p. 95).

"Who, one, o'er every birth presides, in whom this all together comes and is dissolved ; Him knowing as the Lord who giveth boons, the God to be revered, one goes unto that peace for evermore (p. 83).

"Him, nor from above, nor from below, nor midmost, can one grasp ;

no equal [to be found] is there of Him, whose name is glory great" (p. 85).

It remains only to add that, as in the first volume, each Upaniṣhad is preceded by the very valuable "Argument" or epitome of its contents, and also by the "Peace Chant" appropriate to the Veda to which it belongs; and that the translation is marked by the same scrupulous accuracy and characteristic lilt which was noticed in the review of the first volume. All Theosophists should not only buy the book but study it carefully; it will well repay them.

C. W. L.

PISTIS SOPHIA.

Translated by G. R. S. Mead. [London: The Theosophical Publishing Society, 26, Charing Cross, S.W., 1896. Price 7s. 6d. net.]

A CERTAIN proportion of this Gnostic Scripture, one of the most important that remains to us, was translated into English and published in some of the early numbers of LUCIFER. The present volume includes the whole of the work, an entirely fresh translation having been made, and an interesting introduction giving much information regarding the manuscript, besides dealing with the general literature of Gnosticism. The manuscript is now in the British Museum, having been purchased at the end of the last century. It was translated into Latin about the middle of the present century and much more recently into French, but no complete English version has previously appeared.

One of the most interesting parts of the introduction deals with the probable history of the work, obtained from a consideration of evidence that perhaps will hardly be comprehended by the ordinary reader. The original form of the work was undoubtedly Greek, the Coptic manuscript being only a translation, many of the terms having been left in the original form owing to the inability of the translator to render them in Coptic. The author of the treatise is Valentinus, the founder of one of the most important schools of Gnostic thought, and the general scheme of the book corresponds broadly to what comes down to us from other sources of the Valentinian system. At the same time the *Pistis Sophia* does not appear to be an entirely original work, but a compilation from Oriental writings changed into a form more consistent with the semi-Christian phraseology employed by the Gnostic schools.

One of the best features of the present publication is the manner in which the text has been provided with brief summaries in inset-form, so as to be readily seized by the reader, or by anyone desiring to refer to a special subject. In fact, the table of summaries at the

beginning forms quite an agreeable outline of the book. The style employed is somewhat scriptural, giving a quaintness which removes the modern feeling that an ordinary translation of an old scripture is liable to produce.

The work itself, or rather collection of several imperfect works, while simple enough in form and containing no metaphysical disquisitions, is somewhat obscure in meaning, treating for the greater part of the various celestial regions and the great hierarchies. The scheme of the hierarchies and the regions is probably as elaborate as any that can be found in other scriptures, and shows that a very careful plan must have been made, dividing up the universe according to some definite system, though the complete system cannot be obtained from the literature available, and the terms used therein may have had much more definite meanings for the author and his disciples than for the modern reader.

The book on the whole is not light reading, and much of it will probably fail to convey any clear ideas to the reader; but, on the other hand, there are parts of the greatest interest when illuminated by the light thrown on them by the later Theosophical writings.

It is by far the most important publication of its kind that has so far appeared in English. In the Theosophical Society there have been many members interested in the "esoteric" side of Christianity, and many attempts have been made to show that such an aspect existed in early times. By all whose interests are in this direction *Pistis Sophia* will be welcomed, as it gives the views of a noted theosophist and a great school of thought whose whole efforts were devoted to such study. The author lived in the early days of the Christian era, was fully acquainted with all the Christian ideas and writings, probably with many that have since been lost, and at the same time was a deep student of other religions, uniting different systems in a manner very similar to the efforts of our modern writers. Here, if anywhere, we are likely to discover the "esoteric" side of Christianity, and it is important to observe that, as is also the case with some other schools of Christian Gnosticism, the whole scheme is based upon the doctrines of Reincarnation and Karma. They do not merely form a part of the scheme, but the system itself would be meaningless without them. The method by which the law of Karma works is described in a most picturesque manner and with glowing Eastern imagery. The punishments of the wicked and the glories of the life of the initiated, form by no means the least interesting section of the work, the latter subject being treated of with great fulness.

But for the student of the occult perhaps the most fascinating part of the book is a description of the formation of an infant by the intelligences or "elementals" governing such work, the body being built according to the past life of the entity, and according to the type furnished by the "rulers." The description has the appearance of being written by a man who describes what is passing before his eyes, and a comparison with more recent accounts cannot fail to prove interesting.

The style of the book and its printing are admirable and could not well be improved upon, the type being large and clear. The reader will wait with interest the appearance of a second volume by Mr. Mead, in which he promises explanatory notes on the *Pistis Sophia*.

A. M. G.

THE MAGICAL RITUAL OF THE SANCTUM REGNUM.

Translated from the MS. of Éliphas Lévi, and edited by W. Wynn Westcott, M.B. [London: George Redway, 1896. Price 7s. 6d.]

THIS curious little book of 108 pages is embellished with eight plates from Lévi's drawings. It purports to be a magical ritual interpreted by the Tarot trumps, and is translated from a MS. which was given to Mr. Maitland by Baron Spédalieri, the literary heir of the Abbé Alphonse Louis Constant, whose name and writings are so familiar to all Theosophical students that no more need be said in LUCIFER. The MS. is written upon pages interleaved with the text of a work by Trithemius of Spanheim, entitled *De Septem Secundis* (Cologne, 1567), which treats of the problem of cycles and the ruling of such periods by seven archangels.

Our colleague, the editor, says that "the twenty-two Tarot trumps bear a relation to numbers and to letters; the true attributions are known, as far as is ascertainable, to but a few students, members of the Hermetic schools." The published information is erroneous.

There is no doubt that all such subjects are of interest to those who are on the "ceremonial ray," but judging by our recent experiment with the "Unpublished Letters of Éliphas Lévi" in LUCIFER twelve months or so back, the late Abbé is no longer so great an oracle to swear by as he once was among Theosophical students, even among those who are Hermetists as well. The truth of the matter is that a number of students have outgrown Éliphas, that many things are now boldly printed which the French Magus of the sixties and seventies dared hardly hint at, and that the original Kabbalah is of greater interest than its later corruptions. We are not so prejudiced as to assert that ceremonial magic is of no utility, far

from it, for the rituals of the great creeds could be made of great efficacy; but we infinitely prefer the ceremony of the "mass," for instance, to all of Éliphas' recipes, with or without the interpretation of the Tarot trumps.

The school represented by Éliphas would do an immense work by throwing light on past obscurity and rescuing the pure tradition of their art from the tangle of mediæval overgrowth, and this, we hope they will ere long effect.

G. R. S. M.

THE ASSEMBLY OF THE SAGES.

The *Turba Philosophorum*, or The Assembly of the Sages, by Arthur Waite. [London: George Redway.]

MR. WAITE'S patience in the treatment of alchemical literature is much to be admired. He has translated or edited most of the celebrated essays of the mediæval alchemists, and has just added to the series an English version of a work, the name of which will be familiar even to enquirers on the outskirts of this peculiar study, though its contents may hardly hitherto have been much considered even by those entitled to be thought of as students. We do not find any quotations from the *Turba* even in the *Suggestive Enquiry*, which every English reader of alchemical books will regard as his most trustworthy guide to all such investigation. Yet Mr. Waite tells us in his present preface that the *Turba Philosophorum* "is indisputably the most ancient extant treatise on alchemy in the Latin tongue," though probably, he thinks, originally compiled in Hebrew or Arabic. How is it that so well-known a composition has not been brought over into our language sooner? The answer is perhaps to be deduced from the translation now before us. The *Turba*—cast in the form of dialogues supposed to be uttered by the disciples of Pythagoras, with some addresses from that master himself—is one of the most bewildering entanglements of chemical symbolism that, even in the somewhat disheartening jungle of alchemical literature, we have ever encountered. Except for a few pages in the beginning, devoted to the four elements and the creation of the world, the whole treatise consists of directions concerning coctions and distillations of the white and red mercury, the white magnesia, and so on, which, even in the light of our present Theosophical knowledge, it seems scarcely possible to interpret so as to invest them with a spiritual meaning. One feels dimly that the writer, whoever he was—for we cannot regard the dialogues as more than the form into which he has chosen to cast his composition—had lofty thoughts at the back of his own mind. He

says, for instance : "A report has gone abroad that the Hidden Glory of the Philosophers is a stone and not a stone, and that it is called by many names lest the foolish should recognize it." But then, when one expects him to say something in elucidation of this idea, he loses himself in a maze of words about "quicksilver and the milk of volatile things." And long passages are made up of instructions of which a few sentences will give an idea ; "Cooking must proceed for seven days, when the copper already pounded with the coins is found turned into water. Let both be again slowly cooked and fear nothing. Then let the vessel be opened and a blackness will appear above. Repeat the process, cook continually until the blackness of Kuhul, which is from the blackness of coins, be consumed."

If such directions constitute enigmas for which there is a solution people fond of unravelling puzzles may be interested in trying to decipher their meaning. One cannot but suspect, however, that a great part of the book before us must have been intentional nonsense run in between suggestive passages to throw "the foolish," or perhaps the hostile, off the scent. "Unless the names were multiplied," we read in the concluding words of the essay, "so that the vulgar might be deceived, many would deride our wisdom." But in the *Turba* the author seems to have been so constantly bent upon deceiving the vulgar, that he forgot the purpose of enlightening the elect.

In many of the later alchemical writings—as, for example, in the *Anthroposophia Theomagia* and the *Magia Adamica* of Thomas Vaughan, there is abundant evidence of true occult knowledge on the part of the writer, and many passages in which a genuine spiritual significance shines through a thin disguise of symbolism, but we have to acknowledge, with no little regret, having taken up Mr. Waite's translation in the expectation of finding the *Turba* inspired by some intelligible purpose, that the disguise in this case is too thick to leave any such purpose apparent.

A. P. S.

THE YOGA-VÂSÎSHṬHA (LAGHU).

Translated into English by K. Nârâyan Svâmi Aiyer. [Madras. Cloth, 4s. net.]

ANYONE acquainted with Sanskrit literature, especially with the Vedântic phase of it, knows the importance of the Yoga-Vâsîṣṭha too well for it to need any introduction. The original work is very large, and from it a summary was made so as to supply the aspirant of Yoga

with a handy volume for reference in every-day life. It is this summarized form of the original Yoga-Vâsiṣṭha that now appears in an English dress. There is a still shorter sketch of the same work which condenses the matter within a much smaller compass, since even the *Laghu* or shorter Yoga-Vâsiṣṭha was thought too large for daily use. This shortest work, as far as I know, has not yet been translated, but the largest original was put into English some time ago by Bâbu Vihârilâla Mitra of Bengal.

The interest of the Yoga-Vâsiṣṭha as a work on Yoga lies in the fact that it puts the abstruse philosophy of the Vedânta before the reader in a lucid and practical form. In it nothing is dealt with merely in the abstract. Every point is illustrated by a series of concrete stories, appealing at once to the imagination of the reader. The leading character in the poem is Râma who, as is well known, is also the central figure in the great Râmâyana of Vâlmîki. The Rîṣhi Vâsiṣṭha initiates Râma, who has reached the condition of true Vairâgya or non-attachment, into the great mysteries of life and death. The *Laghu* or summarized Yoga-Vâsiṣṭha, while retaining the main ideas of the original, divides itself into six prakaraṇas or topics dealing respectively with Non-attachment (Vairâgya), Desire for Emancipation (Mumukṣhâ), Origination of Things (Utpatti), Preservation (Sthiti), Peace (Upaśhânti), and Nirvâṇa, and each subject is illustrated by a number of stories.

While thus laying down the principles which the aspirant must grasp to a certain extent and practise in daily life, the Yoga-Vâsiṣṭha remains almost silent on the definite and precise steps of higher Yoga, which, as it maintains, can only be obtained by the qualified student from the Guru, whose assistance, in the opinion of the author, is indispensable for any real progress and success in Yoga.

The original work is generally attributed to Vâlmîki, the reputed author of the Râmâyana, who, while relating the story to Bhâradvâja, put into verse what passed between Râma and the Rîṣhi Vâsiṣṭha. The summary is supposed to have been made by a Kashmîri Paṇḍit in later times.

As regards the translation, the present volume contains xxiii and 346 pages, including an index of proper names. The Introduction gives a summary of the contents, and deals with certain points interesting to the students of Theosophical literature.

The rendering is in some places free, as the translator tells us, and there are a great many words left untranslated. This makes the book less useful, since only those who know a good many Sanskrit terms will

be able to read it with ease. The language is not quite agreeable to the English ear. This, however, can be excused in that English is a foreign tongue to the translator, and that it requires a thorough mastery of a foreign language before one can write gracefully in it.

But there are other defects in the book which are simply unpardonable. I mean the misprints and complete inattention to correct transliteration. Considering that the book was printed by a firm bearing an English name, one would naturally expect very few or no misprints in it. The mistransliteration is so glaring that this alone makes the book unpalatable to anyone with the slightest knowledge of Sanskrit. I am very sorry that Indians should be so inaccurate in this apparently "small matter," seeing that it is of the greatest importance in a work of translation. Nevertheless the ordinary reader who is not acquainted with the larger work, and who is content with general ideas and approximations, will find much of great interest and utility in Mr. K. Nârâyan Svâmi Aiyer's translation.

J. C. C.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

As a successor to the series of lectures on the Later Platonists at the Pioneer Club in the spring of this year, Mr. Mead will deliver at the same address a course entitled: "Among the Gnostics." The following is the complete syllabus: Nov. 6th, The Literature, Documents and Sources of Gnosticism; The Wisdom-Tradition and the Mysteries; the Method of the best Gnostic Doctors. Nov. 13th, The Chief Schools of the Gnosis and their Teachers. Nov. 20th, The Essenes; The Ophites; The Legend of Simon the Magician. Nov. 27th, The Wisdom of the Egyptians, Basilides and Valentinus. Dec. 4th, The Main Doctrines of the Gnostic Gospel, *Pistis Sophia*. Dec. 11th, A Review of the Methods and Doctrines of the Leaders of the Gnostics.

The address of the Pioneer Club is 22, Bruton Street, Berkeley Square. The lectures are on Friday afternoons from 5.30 to 6.30 p.m. Tickets for a single lecture, 2s., and for the course, 10s. 6d.

On Sept. 6th, Mrs. Besant left with Mr. Bertram Keightley for Holland, lecturing at the Dutch Branch on Sept. 7th, on "Yoga for the Man of the World," and on Sept. 8th gave a public lecture on "The Evolution of the Soul."

She then visited Paris on her way to Brindisi, leaving for India by the P. and O. steamer *Khedive*.

Holland has had several visitors from the English headquarters recently, Mrs. Oakley spending some time there on her way back to England and lecturing at several of the centres. Colonel Olcott also visited the Dutch branch and lectured on Sept. 21st on the past and future of the Theosophical Society, and on the following Thursday Mr. Glass delivered a lecture to the Branch.

A new Section will probably be formed in Holland in the course of a few months, the Society having spread with considerable rapidity in that country, and the difficulty of language proving a bar to free communication with the headquarters in London, excepting through the Branch in Amsterdam. The Dutch members will be enabled to manage their local affairs in a more satisfactory manner when executive powers are placed in the hands of their own officers. There are at present only two Branches in Holland, but a number of centres possessing sufficient members will shortly apply for charters so as to make up the necessary list of Branches for the formation of a Section. The Helder Centre has just been formed into a Branch, the President being T. van Zuÿlen, and the Secretary S. Gazan.

Dr. Richardson, who has given up his scientific work to devote himself entirely to Theosophy, left for India on Sept. 14th, proceeding to Benares for the coming Convention of the Indian Section.

Mr. Staples, the General Secretary of the Australian Section, arrived in London at the beginning of October. His stay in England is at present indefinite, and for the time being his duties in Australia are taken up by one or two of the best workers in Sydney.

SCANDINAVIAN SECTION.

A letter has been received from the General Secretary's Office, Stockholm, communicating the fact that healthy changes have taken place in the Scandinavian Section.

The former General Secretary of the Section, Dr. Gustaf Zander, wrote to the President-Founder of the Theosophical Society on the 23rd of August, saying that he and forty-two other members had left the Section in order to form a new society under the name of "The Theosophical Society in Europe (Sweden)." At the meeting of the Executive Committee of the Section on the 5th of September, Dr. Zander gave up his office as General Secretary. Three days afterwards he sent to all the members of the Section a circular letter, inviting them to enter

the new society. Of the 459 members 126 announced their intention of leaving the Section and joining themselves to the followers of the late Mr. W. Q. Judge.

According to the rules of the Section the Executive Committee has been completed by the election of the necessary members. Herr A. Zettersten has been chosen General Secretary. His address is Nybrogatan, 30, Stockholm.

The other officers of the Executive Committee are: Dr. Emil Zander, Vice-Chairman (son of Dr. Gustaf Zander); Mr. G. Kinell, Mr. J. F. Rossander, and Mrs. Fanny Ingeström.

The new General Secretary has received the archives and records, the money, the library and the publications of the Section.

AUSTRALIAN SECTION.

"The Branches of this Section report continued activity, and numbers slowly but steadily increase, and although occasionally some active member leaves us through the exigencies of his profession for other colonies or lands, even this drawback is lessened by the promise of his being thus enabled to start fresh active centres.

"Our General Secretary, Mr. Staples, left Sydney for Melbourne on July 18th, spending two weeks in active propaganda at the two Branches there, leaving for Adelaide on August 4th, where he also gave several lectures, embarking in the *Darmstadt* for England on August 22nd.

"From Hobart, Tasmania, a satisfactory report comes, and definite work has been started there; meetings are now held every fortnight in the Masonic Hall, and there is every reason to believe that good results will accrue."

NEW ZEALAND SECTION.

The chief item of interest from the New Zealand Section is the proposed visit of the General Secretary to the South. Next month Miss Edger leaves Auckland, and for the following three or four months she will be travelling all over the colony. All the Branches will of course be visited, which will have the effect of strengthening the Section and bringing the various centres into closer touch with each other. In addition it is proposed to visit different towns, where, though there is interest in Theosophic thought, no Branches have as yet been started. Owing to the various settlements in this colony being so scattered, a good deal of time will need to be occupied in tours of this sort as occasion demands. Mr. F. Davidson, a member of the Auckland Branch, will attend to the ordinary business of the Section while the General Secretary is away from Headquarters.

The work at the various Branches goes on steadily.

Miss Edger gave lectures in Auckland on "The Purpose of the Theosophical Society," and on "Psychism, Spiritualism, and Spirituality."

Reports from Christchurch show that Theosophic ideas are influencing current thought, as from time to time sermons are reported in the press which are far more free from dogmatism than used formerly to be the case, and run more on Theosophic lines; while it is stated that more than one clergyman has been studying the Theosophic literature with interest and attention. Even in this corner of the world the misunderstanding of Theosophy and the prejudice against it are gradually being broken down.

CEYLON LETTER.

It affords me very great pleasure to inform the readers of LUCIFER that the foundation-stone of the main wing of our headquarters, the Musæus School and Orphanage, was laid on the 14th of last month by Mrs. Higgins, assisted by the girls of the institution, their parents and friends.

The carpenters and masons are now busy with the work, and we hope that the new wing will be soon completed. We are greatly indebted to Mr. Wilton Hack, one of the trustees of the institution, for his generous assistance to the building fund.

The Hope Lodge holds its regular meetings on Sunday afternoons.

S. P.

AFRICA.

The Theosophical movement has penetrated even into West Africa, and we learn from a letter that there are several enquirers in this part of the world. A number of Theosophical works has been obtained by some of those interested, and others are enquiring and reading what literature they can obtain, so that there is a prospect of the formation of a permanent West African centre.

THEOSOPHICAL AND MYSTIC PUBLICATIONS.

Colonel Olcott in the September issue of *The Theosophist* occupies the latter part of his "Old Diary Leaves" with an interesting account of mesmeric cures performed by himself in India. As usual with such attempts at assistance, they brought mainly trouble and worry to the Colonel. The stories of phenomena have not yet been exhausted, and two or three such incidents are described in the present chapter. "Folk-lore of the Mysore Mulnaad" promises to be of considerable interest, being written by a resident of the country, but the first instalment contains only a general and very uncomplimentary account of the people and three stories of "miracles" taken from the tales told by the professional story-teller, who makes a round of the chief houses. "Transmigration in the Avesta" supplies a quotation from the *Vendidad*, showing that at least some form of the belief is found in early Zoroastrian literature. In the passage referred to the consciousness of a dog after death is said to pass into "a stream of water, where, from a thousand male and a thousand female dogs" a pair of seals or walrus come into being. A peculiar idea that, as the writer says, appears to have reference to the method of evolution in the animal kingdom, in which the consciousness of many animals is united in one "block" of monadic essence.

Among the other journals which come to us from India, *The Thinker* contains as usual the greatest quantity of original

matter, somewhat mixed in quality and in the numbers before us not quite up to the average. The series entitled "The Student's Column" is mainly devoted to scientific exposition, and has the somewhat unusual merit of being fairly accurate, judging from a cursory reading. In "Prânâyâma Yoga" many verses from different scriptures are collected together dealing with the Shaktis and other points of theoretical if not of practical interest to those studying Eastern literature. The recent issues of the *Buddhist* show a decided improvement in the matter and less material is selected from other publications. A short but interesting article on "Transmigration and Reincarnation of the Soul" upholds the view that Buddha taught the permanence of the soul or Sattva, which is distinct from, and is the basis of, the five Skandhas. Mr. Dharmapala's lecture on the "Fundamental Teachings of Buddha" is simple and readable but contains nothing that is not familiar to students. In the *Prasnottara*, the Indian Section official journal, "The Law of Sacrifice" and "Dreams" are reprinted, and an article on "Maṇḍalas and Mārgas" is published. The latter treats of the three divisions or centres of the human body and their nature. In the "Questions and Answers" the time of death and its relation to karma are discussed, the questions receiving two diametrically opposed answers, one arguing that the time of death is not immutably fixed by the karmic heritage

of the individual, and the other that it is. The latter answer gives an interesting sketch of karmā from the Indian point of view. A sketch of Japanese Buddhism, mainly historical, that promises to be of some interest, is begun in *The Journal of the Mahā-Bodhi Society*, which is generally filled by somewhat scrappy notes and extracts from other magazines.

The first paper in the *Prabuddha Bhārata*, or *Awakened India*, bears the somewhat peculiar title "Shuka and the Steam Engine" and expounds the doctrine of illusion or Mâyā in its baldest and least attractive form. One may doubt the value to morality and to better living of these teachings, but fortunately they are not likely to gain much ground in the West, where the turbulence of life has at least the advantage of preventing the ideal "calmness" of mind that is so often twin-brother to indolence. According to the writer of the article referred to, progress is a pure illusion, there being simply perpetual change and reproduction, the world as a whole neither improving nor becoming worse, so that all effort is useless. Although we may disagree with some of the ideas, the magazine is excellently conducted, and the articles are well written, but the cover is irresistibly comic. The little *Rays of Light* contains a useful paper on hygiene and one on vivisection by Mrs. Mona Caird; we presume, a reprint. We have also to acknowledge from India *The Sanmārga Bodhini*, The Report of the Convention of the Indian Section, held in December, 1895 (!), the *Theosophic Gleaner*, the *Ārya Bāla Bodhini*, and *From Hinduism to Hinduism*, a well-printed pamphlet consisting of a reprint of articles from the *New Age*, sketching the spiritual wanderings of the author.

In the *Vāhan* for October, Literary Notes take up a goodly space, and also provide some useful information for the reader. G. R. S. M. contributes a long answer on Reincarnation and the Church Fathers, which has the advantage of not disturbing the condition of the question,

which condition is a very cloudy one. The other answers are somewhat short, but of much interest, relating to the incarnation of the Buddha, the length of life of an Adept, the ever-prominent "elemental essence," the Tattvas and dematerialization of physical objects. In the last answer the reason given for the re-formation of an object after dematerialization is that the "elemental essence" associated with the object is intentionally held in its original form, so that it acts as a mould for the physical matter when the force employed for disintegrating is withdrawn.

The most noticeable original article in *Le Lotus Bleu* for September is "L'Intelligence," by Guymiot, the ideas being somewhat strikingly expressed. He defines the individual mind as a place or centre in a substantial medium or plane, in which play certain unknown forces organising the matter of the plane. The forms created within this mental space may exist whether the individual is conscious of them or not. The intelligence is compared to a community, the ideas or forms being living, like the units of a community, and capable of some independent action. Among other contributions Dr. Pascal writes on the not very agreeable subject of Luciferianism, and the translation of the *Secret Doctrine* includes the first seven Stanzas. A small magazine, *La Curiosité*, also arrives from France, dealing with occult and mystical subjects. Dr. Pascal contributes a paper on "The Mystery of the Moon," concluding with a sketch of the teaching of the *Secret Doctrine*. The last article deals with Cremation, and in a somewhat authoritative manner settles that it is painful for the departed person, an idea that does not appear to have any foundation in fact.

In the *Metaphysical Magazine* there are some interesting articles; among them one on "Karma in the Later Vedānta," by Charles Johnston. As, however, the Brāhmins appear to represent to the author all that is narrow and artificial and unreal, and the Rājputs all that is

true and "esoteric," in religion, the reader is apt to think that the article is written not altogether without prejudice. Dr. Wilder writes on "Paracelsus as a Physician," in which he explains the views of that mystic on medicine and biology. "The Art of Mind-Building" contains an interview with Professor Elmer Gates on the extraordinary laboratory now being organized by him in America for the purpose of experimenting in mental vivisection. While giving a not altogether agreeable impression the interview is most interesting, and in the course of it Professor Gates states that his observations contradict Weissmann's theories of heredity, so far as they relate to the transmission of acquired faculties, according to the later observations training stimulating the mental and sense faculties in certain animals, influencing their progeny.

A pamphlet entitled *Scientific Corroborations of Theosophy* has been received from Honolulu, containing an account of a number of recent and more or less reliable discoveries which are supposed to corroborate some assertions in Theosophical works. The instances cited are not, however, likely to make much impression on a scientific mind. It is a pity that well-meant efforts like this are not always directed by a more accurate and thorough knowledge of the subjects discussed. In the *Forum* is a short but

excellent answer by Dr. Anderson on Theosophical and scientific theories of evolution which possesses the not too common merits of clearness and accuracy. We have also received from America *Theosophy*, the *Literary Digest*, and the *Lamp*, which do not call for special comment.

The editor of *Modern Astrology* has just published *A Simple Method of Instruction in the Science of Astrology*, which professes to give the "true nature of the planets." The book deals not only with the practical side, but with the theoretical, and contains an ingenious explanation of astrological symbolism. To those who wish to obtain a simple and careful exposition of the art the book may be recommended. *Modern Astrology*, recently enlarged, contains a large and varied collection of articles, opening with a somewhat indefinite prediction of the American presidential election, and includes an elaborate description of the temperaments.

We have also to acknowledge the receipt of *Theosophia*, of which the difficulty of language prevents a fuller notice, *Teosofisk Tidskrift*, *Theosophy in Australia*, with an article on "Theosophy and Science," *Light*, *The Agnostic Journal*, and *The Irish Theosophist*, with some medium poetry and some very bad art.

A.

LUCIFER.

THE LIGHT AND DARK SIDES OF NATURE.

(Concluded from page 120.)

LET us now examine the meaning of the phrase "Divine Will." The one existence emanating a universe may be described as causing a great circle of existence, a vast cycle. It is said that "spirit descends into matter." That is a phrase consecrated by long usage and one to which there is no objection if its meaning be understood. But it is apt to be exceedingly misleading if people think of spirit as being somewhere up aloft, and matter separated from it somewhere down below, and spirit falling from above into matter. That is the conception which a good many people really have, though they might not put it quite so plainly. And as they think spirit climbs up again out of matter to where it was before, they not unnaturally ask, what is the use of the whole proceeding, why should it start if it is only going to return? Sometimes the Theosophist who is not quite instructed is apt to be a little irritated with his questioner, but the enquirer is really quite justified in his challenge, for where we Theosophists have expressed ourselves badly, it is quite right that a question put to us should point out the clumsy way in which we are saying what is yet fundamentally true.

There is a vast cycle of manifestation which may be regarded for convenience sake as a circle; at every point of the descent spirit and matter are side by side, but there is the change of proportion before mentioned, the spirit becoming more hidden and the matter more evident; the change in the ascending line is that the matter

becomes more subtle and the spirit becomes more predominant. The Divine Will is the law of progress. This existence, manifesting itself, wills to bring a universe into existence, and to conduct that universe by evolution to perfection. It may of course be asked, why should it will to emanate? That is a question which we cannot answer fully, but we find in existence at the end of a universe a number of self-conscious individuals who were not in existence at its beginning, and who are capable of perfect life, perfect knowledge, perfect bliss. Even from our limited standpoint it must be admitted that this is a reasonable and sufficient purpose for the existence of the universe; it brings into conscious being these blissful all-knowing intelligences who share with the Divine Life that gave them birth its own existence, its own knowledge, its own joy. What a universe is to the manifesting life no words of limited mind may tell. What it gives to those who gain self-consciousness, bliss and knowledge by the process is sufficiently evident to any one who thinks at all. It is the difference between knowing nothing and knowing everything—a difference far more than between a stone and the highest archangel; for there is evolution behind the stone as well as in front of it, an evolution that prepares its existence as well as an evolution that carries it on into the highest ranges of self-conscious being.

Now this process at first and all through must be regarded as double—the light and the dark sides. One of the streams of divine energy is constructive, the other destructive; one of them is life, building forms; the other is death, breaking them up. Both are equally necessary, for destructive energy is going to destroy every form when it has served its purpose, in order that the materials used in the form whose purpose is over may be taken up by the constructive energy and built into a higher form. This process is what we call evolution. At every stage of the downward curve in which form becomes more prominent and life more veiled, forms will be brought into existence by this descending energy. Against it there will be working a destructive energy, which breaks up these forms as soon as their purpose is served, and they become outworn. There are thus two opposing streams of energy, by one of which forms come into existence and by the other of which they are constantly broken up, in order that higher forms may be built from

their materials. There is no increase of matter it must be remembered, constant change, constant transmutation, but no increase and no diminution. Evolution consists on the form side of this process of destroying the lower forms that the higher forms may come into existence.

The next point is at first a little difficult to conceive, even a little startling. Growth is at first from the one to the many, from one existence to a universe of countless forms. "It willed, 'I will multiply.'" Then this descending line must be a process of separation, of making differences in order that an ever-increasing multiplicity of forms may be brought into existence. The key-note of evolution will be separation. As far down as the lowest or most outward point of evolution the key-note of progress is separation. The perfection of a universe is in the multiplicity of its forms, in the variety of the existences that are found in it. The universe exists in order to bring all these separated forms into manifestation, and all through this early process evolution will work for separation. Using the phrase the "Divine Will"—that will which is "I will multiply"—the Divine Will will work for separation, will work to make forms which are more and more separated and diverse from each other, in which the fundamental unity of life is more and more hidden. The whole of this growth will be a process of increasing separation. It is said to be a coming down into matter, and we may venture to use the phrase now that we have guarded ourselves against mistake; as things become more and more material they obviously become more and more separated. We may see that in the very density of matter as we know it. A piece of sulphur, for instance, is more separated from a piece of iodine than if both are sublimed to gas. The analogy is clumsy, for the gases remain separate molecularly though mingling in mass, so that there is no real union. But as we pass from the subtle to the dense this separateness of form is the thing that strikes us, whereas when we are dealing with very subtle things their unity is more prominently characteristic. If we understand this "descent into matter" we shall see that under the circumstances of the descending arc the opposition to progress would be the desire to remain one, would be the refusal to take form, would be the unit setting itself to maintain unity instead of accepting separateness. Hence setting itself

against the Divine Will—wrong because it is against evolution, against progress, against the perfecting of the universe at this stage—would be, strange as it may sound, the refusal to take form in more and more material shapes.

Theosophists who have really studied may here see a gleam of light on what otherwise may have seemed to them strange; in the wonderful Stanzas of Dzyân it is said that the sin of the mindless is preceded by the refusal of the Sons of Mind to incarnate. That is, that the refusal of spirit, as we will call it for the moment, to take to itself separate form goes before the great sin which was wrought by the mindless men, and has left its traces in some of the higher animal forms. Intelligences awaiting incarnation set themselves against the law of progress. They looked on it as degradation to clothe themselves in the available bodies, as lowering their position to take forms in this lower world, and they refused to come down. Thence came the great primary transgression, known to students as "the sin of the mindless." To remain out of gross matter was against the law of progress, against evolution and the perfecting of the universe.

What at first seems so strange is that everything that now is right, the seeking of unity, the getting rid of separateness, the dominating of the material—at that stage of progress was wrong; the duty of these intelligences was to descend from the psychical to the physical, in order that a universe might come into existence in multiplicity of forms, in order that this building process might go on in which they were necessary helpers, co-workers with the Divine Will. Opposition to that Will, as ever, brought evil, but the nature of the opposition in this case was the refusal of spirit to enter physical forms, to veil its light in dense matter.

As the evolutionary process went on the spiritual was veiled in the psychical, and then the psychical was veiled in the material and the most material race of men appeared. Yet it was really a rising, descent though it seemed, for it was part of evolution, it was the way to the swifter bringing into existence of self-conscious individuals of our humanity. Without this the perfected manifestation would have been long delayed, without it self-conscious spiritual intelligences could not have developed so rapidly as the harvest of the universe, as the justification of this emanation of the Divine.

Thus in this downward sweep of evolution what we now rightly call evil was then really good. To become separate, to become material was good in those far-off æons. For separation was necessary in order that a more perfect unity might finally be gained. Intellect could not evolve without spirit working through the lower forms of matter. The coming thus into the closest connection with matter of the physical plane brought into existence the human brain, the physical basis of all the faculties of the lower mind, and made possible the acquiring of the knowledge without which the individual could not expand into the divine.

In the process of evolution this lowest point was thus reached, and then there was a change. The utmost separation having been achieved, the utmost multiplicity of forms having been achieved, the utmost multiplicity of forms having been brought into being, then what we call the upward curve began. Life, having made this infinite variety of forms for its own manifestation began to work upon the forms to render them plastic. First the process of differentiation to get the forms, then the working in the forms to make them ductile as the expression of the life. These are the two great stages. The form must be brought into existence, and that means separation; then there must be work from within to make the form the plastic expression of the life. The whole of the upward curve is used for that second half of the work. Life constantly toiling within these separated forms to make them more plastic, more transparent, working towards unity. Unity must be regained or immortality could not be achieved, for that which is composite cannot last for ever. But it is a unity into which has been absorbed the very essence of all the differences that have been passed through during the circle of evolution. The subtle life-form clothes itself in varied garments, subdividing and becoming more and more separate as it comes downwards, then a life-form separated from all other life-forms by this clothing of denser matter beginning the upward path in which it will work on its material garments, making them more transparent, more subtle, more a mere delicate film, and yet that film containing in itself the essence of every separated form through which it has passed. When at length it arrives on high, having passed into the intellectual sphere, it has in high and spiritualized forms the faculties which were latent in it at the beginning

and has become self-conscious and not only conscious. Then it becomes one with others, but has the memory of its separateness behind it, reaching a stage which words must fail to describe, but which—borrowing a phrase from Madame Blavatsky—I may perhaps call “a conscious entity becoming consciousness.” It keeps the memory which has made it an individual, and yet shakes off from itself everything which separates it from other individuals. It shares their experience and knows their knowledge, and yet is itself. It reaches the state which is spoken of as of Nirvâṇa, which is the very antithesis of annihilation, which extinguishes separateness but keeps everything which by separateness has been gained; it is the All, and yet in it is preserved the subtle essence of memory which was gained when each knew itself as one of many.

In this upward sweep, therefore, it is separateness which is to be gotten rid of, and therefore separateness is called “the great heresy,” therefore it is called “the great sin,” therefore it is the fundamental evil, therefore it has become the mark of what is called the Black Magician, the brother of the dark side. To keep the self separated from other selves, to seek everything for the separated self, and not for the common self of all, is now the worst sin. The Black Magician seeks for strength in order that he may be strong, whereas the White Magician seeks it in order that all may be strong. The Black seeks knowledge that he may be learned; the White that all may be wise. When the White Brother reaches the spiritual plane, everything that he has gained in upward climbing becomes part of the general store, everything that he has gathered in his passing through the world becomes a common light which radiates in every direction. It is his own truly, but he has shaken off everything that separated him from others, he is able to shed all he has over the whole world of living things; everything that he has gained as a separated self radiates out from him as an unseparate self to the universe of unmanifested existence. For where he stands there is no separation; there is love, and love knows no separation; there is perfect wisdom, and perfect wisdom knows no separation. It is by ignorance that separation exists, and perfect wisdom clears away the veils that divide, and makes man realize that he has only become separate in order that he may gather, and has re-become one in order that he may give. In that region everything is

common property. There is no longer "mine" and "thine," for all selves are one.

In the upward path then, the dark side will evolve by the desire to be separate, thus working for disintegration, and against progress. The Black Magician evolves by clinging to the separate form, by the desire to possess for the separate self. If that determination to be separate continues, if the desire to be apart from everything instead of being a part of everything persists as man rises upwards, then this one possibility remains: for a time by the tremendous strength that he has gathered, by the mighty knowledge that he has won, by the almost omniscience that he has gained in the long striving upwards, he can for a time, even in the spiritual region, hold his own against all others, for a time even in that world of unity can preserve a separated self. Not for ever, only for a while. He has won such tremendous force and energy and knowledge that he can hold his own for a time even against the Divine Will; he can keep himself apart even against everything which tends towards unity. Even in the arûpa region of the mental plane there may be for a while separated existences which work for themselves, which are selfish, which refuse to hold for the common good and for the common enrichment, who are learned as separated selves, strong as separated selves, who use their strength to rule and to hold instead of to serve the world and lift it higher. Those are the great Black Magicians that are spoken of, the "Lords of the Dark Face," mighty in their power, mighty in their knowledge, mighty in the spiritual height that they have gained—very Gods in the manifested universe, but selfish Gods, anti-Gods, and therefore incapable of immortality. For only that can live which is one with the All, and they must break in time. The separated form built apart from its fellows and keeping itself separate whilst the universe is gradually becoming one, being against this upward trend, against the law of progress, against general evolution, is always striking itself against the law. It is deliberately dooming itself to disintegration, for the Divine Energy breaks up every form, and if it keeps separate form it also must be broken up. Though the dark spiritual powers—the God of the dark side of Nature, as they may have been called, the *Deus inversus*—may last for many an age, for many and many a millennium, yet as they have chosen form, and all form is

perishable, they must at length perish. The forms that they have chosen must be disintegrated, and if they have identified themselves with the separated forms, then as forms they cease to exist. Having chosen the forms that perish, when those forms break, their consciousness goes back into the vast ocean of consciousness; they have failed to extract the essence, to transmute it into consciousness *per se*; they have chosen a self-conscious individuality which is separate, and when the separateness breaks, the consciousness goes back into the ocean and self-consciousness is lost.

Any, if he will, may choose that side. We all of us are choosing it from time to time. For every force that works for disintegration works for its own destruction; every force that at this period of the world's progress works for its separate self is throwing itself against that mighty stream of destructive energy which breaks and grinds everything to powder in order that it may be rebuilt anew of higher mould. Every agency which works against the whole, everyone who separates himself and works for himself against his brothers, every such force is a force that is working for self-destruction, destruction which is self-chosen and which Nature cannot refuse to give.

Now we can realize what evil means. Evil is everything which works against the Divine Will in evolution. It is everything which works against truth which is God, against unity which is God, against love which is God. Every such force is working against the whole, and if it comes into conflict with the general force which is working upwards, and with those who are the embodiments of that upward tending force, it must inevitably be broken into pieces. The Great White Lodge wars against none, but it goes its way, and that which wars against it is broken into pieces. It does not war with hatred, it passes upward; it does not use the weapon of wrath and of anger, but it passes upward. Everything which flings itself against it, is, by its own act, and not by the act of the White Brotherhood, broken into shivers; it breaks into fragments, while the great force goes on.

Some imagine that the force of the White Lodge is used for destruction, but it is not so. That Lodge is on the upward arc, and the White Brothers are ever on the side of unity; where there is conflict it is the disunity flinging itself against the unity, and as

that is unchanging and ever going towards its end, those which fall against it are broken into pieces. Here is the occult meaning of a phrase which is familiar in the Christian Scriptures, that those who fall upon the stone which is the head of the corner are broken; not by the action of that mighty corner stone, but by their own action; not by its disruptive energy—for of disruptive energy it has none—but by virtue that it is changeless and cannot be broken, and that everything that works against it must shiver from the energy with which it flings itself against the law. The whole mighty sweep is the law which passes downwards and then upwards once again. Everything which is against it is broken, everything which separates itself from it must fall to pieces. Every separated existence must break; only in unity can life proceed, therefore when we study the light and dark sides of Nature in their bearing on our practical life we find that every force of hatred, of disruption that makes against unity, that works for separated fragments and not for one mighty whole—everything that works on that side is under the Black Lodge, is an agency of the Black Brotherhood. When we speak of the dark side of Nature and of those who incarnate the disruptive forces, as the White Brotherhood incarnates the law, the good law of the universe, we know that everyone of us must be on the one side or the other—working for brotherhood or working against it, working for construction or destruction, for building or for breaking, for unity or disuniting.

That is the practical outcome of this study; each of us in striving to lead a life which we would fain should lead us on the upward course and bring us at length into that unity wherefore the universe exists, will do well to scrutinize our own hearts and our own lives to see whether the forces in us are tending to Truth, to Love, to Unity. Everything that is of these is white. Everything that is against these is black. We *must* co-operate with the one side or with the other, and according to our final co-operation will be the final end of the individual soul.

ANNIE BESANT.

THE LIVES OF THE LATER PLATONISTS.

(Continued from p. 113.)

PRISCUS.

(305 ?—395 ?)

HIS RESERVE.

OF this philosopher we have already spoken several times, but no details of his life are extant except a few paragraphs in Eunapius, which describe his general character. His body was tall and handsome, and his mind that of an acute and profound thinker, thoroughly trained in philosophy. He was entirely opposed to argument and debate, and guarded his opinions so securely and so seldom spoke of them, that many thought him ignorant. And not only was he exceedingly reserved himself, but deprecated the publication by others of the higher problems of philosophy, characterizing those who were ready on every occasion to express their opinions as "spendthrifts." As to arguers and disputants, he contended that they did no good either to themselves or to anyone else, for no one was convinced by mere argumentation. His excessive reserve, even among his most intimate friends, characterized him from youth to age. The following incident brings out this peculiarity of Priscus in a striking manner.

THE GENIALITY OF ÆDESIOUS.

Ædesius was the very reverse of his taciturn pupil, being exceedingly genial and popular. After his lectures he would walk about the city of Pergamus accompanied by his favourite pupils, and point out how the truths of philosophy were exemplified in human nature; implanting in them the true seeds of human sympathy and a proper interest in human welfare. Especially did he check the too lofty metaphysical flights of the younger men, by recalling their thoughts to earth and the great problems that surrounded them on every side in a crowded city.

Thus, on one occasion, having met an old woman who got her livelihood by the sale of vegetables, he greeted her with great kindness, and stopping her enquired about the sale of her produce, giving her some sound advice, and also some valuable information on the raising of her vegetables. And so with regard to others, weavers, smiths, carpenters and other handicraftsmen; he had a cheery word and good advice to offer concerning their various crafts.

And the wiser of his pupils profited by these practical lessons, especially Chrysanthius and those of his way of thinking. But Priscus disapproved of this characteristic in his teacher, and stigmatized him as a "traitor to the dignity of philosophy," saying that his pretty speeches would be better employed for the elevation of the people's souls, instead of being confined to their terrestrial concerns.

Priscus indeed was a great conservative in things philosophical, and so continued to the end of his long life, which he passed among the few temples of Greece which still remained standing; he died about the time of Alaric's invasion (396), being upwards of ninety years of age. We are led to infer from an obscure sentence of Eunapius that his pupils were all of the new school, and that he stood alone in his reserve and unsociableness.

HILARIUS OF BITHYNIA.

And about this time many of those given to philosophy died or were killed by the Goths. Eunapius especially mentions Proterius of Cephalonia, a good and upright man, and Hilarius of Bithynia, who was not only a philosopher but also a distinguished painter. In the reign of Valens (364—379) he migrated to Athens and enjoyed a wide popularity; he was a friend of Eunapius, who was also a great admirer of the arts. Hilarius lived to a good old age, and on the invasion of the Goths fled to his country seat at Corinth, where he and all his family were slain.

CHRYSANTHIUS.

(315 ?—400.)

HIS FAVOURITE PUPIL.

Ædesius' remaining disciple of distinction was Chrysanthius, to whom we have already referred several times. Chrysanthius in his turn was guardian and teacher of Eunapius, to whom we are

indebted for so much of the previous information, and who undertook his biographical task at the suggestion of his teacher. Chrysanthius educated Eunapius from boyhood, and looked after his welfare with paternal solicitude till his last days. Nevertheless, says Eunapius, his love for his teacher shall not influence him in the plain recital of facts, for Chrysanthius himself had an extraordinary love of truth, and this was the first lesson he taught him. He, therefore, will not exaggerate anything, but rather lean to the other side of the scale, as indeed he had promised his teacher.

HIS PARENTAGE.

Our philosopher was of senatorial rank, his family being one of the highest in the land. His grandfather was Innocentius, a man of no small wealth, and of great public reputation, who had been entrusted by the emperors with the drawing up of many important legislative measures. The law books of Innocentius both in Latin and Greek, were still extant, and bore witness to the penetrating and profound judgment of the man. Of the father of our philosopher, however, Eunapius makes no mention, but simply tells us that Chrysanthius was deprived of his parent when a youth, and being entirely devoted to philosophy, owing to his high spiritual ideals, hastened to Pergamus and the great Ædesius. As, however, Chrysanthius was poor we must suppose that his father had got rid of or lost the fortune of Innocentius.

HIS PHILOSOPHICAL EDUCATION.

The young pupil eagerly drank in all the instructions of Ædesius, never missing a lecture, and following all with the utmost care, for at that time he was very strong physically, and his body was accustomed to fatigue of all kinds. He accordingly made a thorough study of the works of Plato and Aristotle, and applied himself not only to every branch of philosophy that Ædesius taught, but read for himself everything he could lay hands on. He was very strong at getting a sound understanding of the real meaning of what he read, and being intimately acquainted with his subjects was ever ready to criticize the statements in the books, and confident of demonstrating the correct view; nevertheless, knowing when to speak and when to keep silent, he would display his ability in proving his point only if he were challenged,

HIS MYSTIC STUDIES.

He next gave himself up entirely to the "gnosis of the gods," and that wisdom which Pythagoras loved, and those who followed him, old Archytas, and Apollonius of Tyana, and those who revered Apollonius, who only appeared to have bodies and be ordinary men, but in reality were something higher.

Chrysanthius, we are told, approached these deeper studies with equal enthusiasm and success, and by the illumination of his soul developed a remarkable gift of foreknowledge; so that he might be said to actually "see" the future rather than foretell what was going to happen, and so great was his insight into and grasp of all things, that he seemed to be in communion with the gods. We fear that Eunapius is here breaking his promise to Chrysanthius!

HIS INTIMACY WITH MAXIMUS.

For some time Maximus was a sharer in his studies and they worked together. But Chrysanthius finally broke off the intimacy, owing to the stubborn and contentious nature of Maximus, who was always trying to alter the psychic indications to suit his own wishes. Chrysanthius on the other hand did not seek to change the indications but marked the first that appeared, and modified his course of action accordingly; though he always also checked his psychic impressions by the best human experience and judgment he could bring to bear on the question.

The different characters of the friends were clearly brought out when Julian sent for them; an invitation that in the first place was an imperial command, and in the second held out the most fascinating promises, not only of advancement but also of the triumph of philosophy. The incident has been related above. But Chrysanthius would not go; and not even when, through the persuasion of the emperor, his own wife Melita added her entreaties to the royal summons, could he be persuaded to change his resolution. Nor could even the personal supplications of Julian, who no longer asked as emperor, but begged as friend and pupil, prevail.

HIGH-PRIEST OF LYDIA.

So Chrysanthius was made by Julian high-priest of Lydia, his wife being at the same time high-priestess; and seeing clearly the

course of future events, exercised his authority with gentleness, neither setting to work with frantic haste to rebuild the temples, as so many did in that reign, nor if any of the Christians broke the law of religious toleration, did he treat them with severity.

In fact our philosopher was of so gentle and upright a character that there was almost a complete restoration of Hellenic religion throughout Lydia; but all took place gradually, so that there seemed to be no violent change. All was arranged harmoniously and without disturbance, and Chrysanthius was admired by all, for the rest of the provinces were in a state of great disorder, owing to the abrogation of the laws against the ancient religion, which was again publicly professed and maintained, much to the scandal of the Christians. Eunapius describes the state of affairs everywhere, except in Lydia, as a regular "whirlpool."

So Chrysanthius won golden opinions not only for his foresight, but also for the practical way in which he made use of his experience.

HIS GENERAL CHARACTER.

In his general character he closely resembled the Platonic Socrates, whom he had taken as his model from boyhood. A transparent frankness, difficult to describe, was enshrined in his words, while at the same time he charmed his audience with the grace of his diction. He was so affable to all, that each imagined on leaving him that he had been specially singled out for distinction. In fact, the too generous estimate of Eunapius completes this part of his eulogy, by comparing Chrysanthius to Orpheus who charmed even irrational natures by his sweet singing.

And though he was firm enough when compelled to enter into an argument, yet one did not often find him making a display of his knowledge; nor did his learning make him impatient of others or annoyed with them, but he often gave praise to what they said, even though it were poorly expressed or the opinion was erroneous, just as though he had not heard at all, and was rather born for agreeing with others than to give them pain.

Nevertheless, if a dispute arose among those skilled in philosophy, and it seemed good to him to join in the conversation, there was immediately a dead silence; none of them being prepared to

face the questions and definitions, and extraordinary memory of the man, lest they should display their own ignorance. Many, however, who had but a slight acquaintance with him, and had not fathomed the depth of his mind, accused him of want of discrimination, and contented themselves with merely praising the mildness of his disposition; but when they saw him engaged in argument and discussing involved points of philosophy, they thought it was a different man from the one they had previously known. For on these occasions he was entirely changed; his hair seemed to stand upright, and his eyes flashed forth the bright motion of his soul, as it circled round the great problems of philosophy. All of which is a very poetical effort on the part of the good Eunapius.

HIS MODEST MODE OF LIFE AND LITERARY LABOURS.

Chrysanthius lived to a good old age; but throughout his life he only devoted so much of his time to gaining the wherewithal to live as was absolutely necessary; he seems to have had a small farm, and the tiny income derived from it was just sufficient for the most modest needs. Nevertheless he bore his poverty more easily than other men bear the weight of riches. How long he held the office of high-priest, and whether or no the office carried any emoluments, we are not informed.

As to diet, he ate whatever happened to be at hand, but very seldom touched meat, and never the flesh of the pig, and this because he was entirely devoted to the mystic life. Moreover, he doggedly persisted in his study of the writings of the ancients, and continued his researches with as much enthusiasm in his old age as in his youth; and even when he was nearly eighty years of age he wrote as much with his own hand as others with difficulty read in their youth, so that the fingers of his right hand were quite cramped with holding the stylus. And yet not so much as the title of a single treatise of this laborious writer has been preserved to us.

HIS CONVERSATION AND BLUNTNESS.

Rising from his writing, he would take Eunapius with him for long walks on the roads leading out of Sardis, proceeding at a very leisurely pace, so that you would have almost thought his limbs were affected, but this was because of his charm of conversation and store

of anecdotes; on which occasions he doubtless supplied Eunapius with the substance of the lives of the philosophers which his pupil afterwards wrote down. Though he seldom went to the baths, nevertheless, he always seemed as though he had come fresh from one, adds Eunapius, inserting this stray scrap of information to fill up a paragraph.

Whenever he met the governors of the province or people in authority he would converse with them as with ordinary persons, with perfect frankness and even bluntness, nor could this peculiarity of his be put down to boastfulness or vanity, but rather to the simplicity of a man who was perfectly ignorant of the meaning of authority.

THE EDUCATION OF EUNAPIUS.

Chrysanthius not only undertook the education of Eunapius in his boyhood, and then sent him to complete his studies at Athens; but when his former pupil returned from the university to Sardis, Chrysanthius took no less interest in his studies, and added daily to his surpassing kindness, carrying it so far that even when Eunapius himself had begun to give lessons in rhetoric for a living, Chrysanthius still continued to instruct him. Eunapius gave his lessons in the early morning and returned to his old teacher's house about mid-day, where he received instruction in the more spiritual problems of philosophy. Nor was it any trouble to the old teacher to have so devoted a pupil with him; and as to the pupil, the work was, as it were, a long holiday.

HIS KNOWLEDGE OF THE VARIOUS MODES OF DIVINATION.

Next we have an incident showing Chrysanthius' knowledge of the modes of divination which were formerly practised in public sacrifices. The incident took place just before Christianity had finally triumphed and invaded every province; that is to say, about 390, when Theodosius issued his edict prohibiting the Pagan religion. The prefect was a Roman called Justus, and the governor of Lydia was a certain Hilarius; both of them were gentlemen of the old school, and Justus was determined to publicly perform one of the old state sacrifices.

There was no altar, however, standing at Sardis, so he impro-

vised one, and summoned all who thought they had any knowledge of the old ceremonies to attend. Accordingly a number of men who thought they might curry favour with the prefect or gain some advantage, were present, and also Eunapius and old Chrysanthius. The sacrifice was performed, and Justus asked his crowd of would-be advisers what the position of the victim signified; but they all plucked their beards and wagged their heads, and one guessed one thing and one another. Then Justus turned to the aged Chrysanthius and cried out: "And what do you say, must venerable of all?"

And the old philosopher answered: "If you wish me to speak on these matters and explain this particular method of divining, tell me first whether you yourself know what the different methods are, and what is the nature of the present one, what is the question that has been asked, and how it has been put. And if you tell me this, then I am prepared to tell you what the answer is. But it would be a display of bad taste on my part when the gods themselves have presumably given an answer to some question of your own, for me to tell you both that question and the answer, and to add the future to the past. For your question would thus involve two things; and no one asks about two or more things at one and the same time, for the difference in the propositions involves more than one answer."

Justus was so struck with this reply that he frequently visited Chrysanthius to learn more about such matters. And about this time also a number of philosophers who were considered to have a great reputation, came to Chrysanthius to discuss philosophical questions, and all went away convinced that their fancied philosophy was very far removed from his real knowledge.

HIS SON ÆDESIUS.

Chrysanthius had a son called Ædesius after his old master at Pergamus. The boy appears to have been highly endowed not only intellectually, but also psychically and spiritually, so that he was "all soul," says the rhetorical Eunapius. He was both a seer and a poet, and composed a number of verses that were not only very beautiful in language, but also contained great truths like the oracles; nevertheless he had no knowledge of prosody and had not been trained at all in literature. But the boy fell sick and died about his twentieth year, a loss which the father bore with exem-

plary philosophical resignation; and his mother, too, Melita, with the example of her husband before her, tried hard to check her grief and not give way to her sorrow at losing so beloved and extraordinarily endowed a child. Chrysanthius after this blow sought refuge once more in his favourite studies, and when persecution was so bitter that all were in the greatest fear and consternation, he alone remained unmoved, so that you would have said that he hardly seemed to be on the earth.

HELLESPONTIUS.

Chrysanthius was now a very old man, nevertheless he seems to have still preserved his vigour, so that even in his very last days he still taught, his last pupil being a certain Hellespontius of Galatia, a man of reputation only second to his own, and well advanced in years, who after journeying into almost uninhabited lands in the pursuit of knowledge, finally came to Sardis, and abandoning everything else settled there on purpose to learn from the old philosopher. And regretting mightily that he had passed his life and already grown old in pursuing false paths of knowledge, seemed almost to regain his youth again by the enthusiasm with which he devoted himself to the lessons of Chrysanthius.

It happened that now and then Chrysanthius, on account of his health, he being perhaps of an apoplectic temperament, had recourse to blood-letting, as was the barbarous custom then and even almost to our own times; and on these occasions Eunapius, who had some knowledge of medicine, used to be present. On one occasion, however, the doctors took away so much blood that Eunapius had to interfere to avoid fatal consequences. On hearing of the misadventure, Hellespontius was in quite a panic, and hastened to the house, upbraiding Eunapius for allowing an old man to be so barbarously treated, and lamenting the death of his teacher. The old philosopher, however, fortunately recovered.

Shortly afterwards Hellespontius left Sardis to procure some books, intending to return and complete his studies; but at Apamea in Bithynia he fell seriously ill and died; his last words were to lay a strict injunction on his own disciple Procopius, who was with him, to return to Sardis and remain with Chrysanthius, and this Procopius did.

HIS DEPARTURE FROM LIFE.

In the following summer, however, on account of the heat, Chrysanthius was again obliged to have recourse to the same dangerous remedy. So Eunapius strictly charged the surgeons to await his presence as usual before beginning the operation. They, however, did not wait for Eunapius, and took away so much blood that the limbs of the old philosopher became paralyzed, and Chrysanthius was completely bedridden. A physician, called Oribasius, tried to restore his vitality with warm fomentations, and slightly succeeded. But old age finally succumbed, for he was about eighty years old when this misfortune happened, and the change from too much heat in the blood to too little doubled his actual age, so that after four years' nursing he passed quietly away to his own place.

The life of Chrysanthius is set down at somewhat greater length than perhaps it deserves, because on the one hand it is, so to speak, a first-hand biography, and on the other because there is no translation from the Greek except the crabbed Latin version of Junius (Amsterdam, 1568) which is filled full of inaccuracies. A large part of the above is an almost literal translation of the narrative of Eunapius.

G. R. S. MEAD.

[Owing to pressure of other literary work, "The Lives of the Later Platonists" will be discontinued for the present. About half of these biographies have now been written, and the remaining period, from Julian to the seven brilliant thinkers who closed the line of succession in Justinian's reign, will be given later on. I find it impossible to pursue two lines of research at once, and at present all my time is being given to disentangling the ravelled skein of Gnosticism.—G. R. S. M.]

JUJITSU.*

THE word Jujitsu is probably as unfamiliar to the readers of LUCIFER as the art of which it is the name. To anyone having a superficial acquaintance with the system, it represents perhaps merely a school of gymnastics, the exercises in which are practised with a view to self-defence; to an initiated student, however, the word Jujitsu represents a course of training mental, moral and physical, of extreme difficulty and extending over many years.

Of systems of self-defence there are many, but it has been left to the subtlety of the Oriental mind to evolve a system in which the defender offers no resistance to the opponent, and in which the strength of the assailant brings about his own defeat.

Jujitsu, "the soft art," may be defined as the art of gaining victory by yielding to strength, and although other names, such as Yawara, Taijitsu, Hakuda, etc., are occasionally employed, Jujitsu is the one usually adopted. The history of the art is interesting, though somewhat unsatisfactory, for printed books on the subject are scarce, and although there are many MSS. belonging to the different schools, they are frequently contradictory and inconsistent; this being doubtless due, in a great measure, to the feudal system of Japan, which prevented much intercourse between the teachers and pupils of various schools. The difficulty of investigating the history of Jujitsu is further increased by the fact that the teachers keep the MSS. secret, only showing them to their advanced pupils, on condition they take an oath not to divulge the contents.

It is currently believed that the art was first taught in Japan by a Chinese priest, named Chin Genpin, who came to Japan in 1659, after the fall of the Min dynasty in China. On his arrival in Japan, Chin Genpin lived in a Buddhist temple in the province of

* The substance of this article has been compiled from *The Proceedings of the Japan Society, London*, Vol. I., *The Transactions of the Asiatic Society of Japan*, Vol. XVI. Pt. II., and I., Hearn's *Out of the East*; and also from recollections of a book or article of which the author has forgotten the name.

Owari, where he met the three Ronin, Fukuno, Isogai and Miura. He is said to have taught the art of Kempo to these three men, who studied it and founded three separate schools of the science. This belief, however, does not seem to be warranted by facts, for several reasons.

In the first place, the art called Kempo, that of kicking or striking, is quite a different thing to Jujitsu, the art of gaining victory by yielding. In addition to this, the existence of a similar art is mentioned before the time of Chin Genpin. It may be pointed out, also, that Jujitsu, as practised in Japan, is unknown in China, and while the student of Kempo is, in the Chinese works on the subject, directed to practise by himself, in Jujitsu it is essential that two men exercise together.

On the whole, it is much more probable that the system originated in Japan; the oldest schools being the Kito riu, founded by Fukuno Shichiro-emon, a native of Tamba, and a school named the Yikishin riu, originated by Terada Kanemon, of Unshu. These two men were contemporaries and were connected in some way with one another, but the exact relations between them are not very clear. It has been said that one man was the pupil of the other, though, as to who was pupil and who teacher, the accounts differ. These schools seem undoubtedly to have been founded some years before the arrival of Chin Genpin. There are very many schools of the art, indeed the number runs into hundreds, but it will only be necessary to refer to two or three of the most important. Among these may be mentioned the Kiushin riu, closely connected with the Kito riu, founded by Inugami Nagakatsu of Omi, whose grandson attained great eminence in the art. The Sekiguchi riu, and the Shibukawa riu are two other schools, also closely connected.

The Yoshin riu, and the Tenjin Shinyo riu, are very noted schools, indeed they may be said to be the best known of all, owing to the facts that the methods of teaching adopted by them are simple and appeal to the popular taste, and that they had attached to them two very remarkable men. Two different accounts are given of the origin of the Yoshin riu, but a close examination of the MSS. leads to the belief that they had a common origin; however, both accounts will be of interest to the reader. The first is that given by the Yoshin riu itself, and states that the school was founded by

a physician, named Miura Yoshin, who lived in Nagasaki about the time of the Tokugawa Shoguns.

This man held the theory that a great many of the diseases common to mankind resulted from a want of harmony between mind and body, and it was in endeavouring to find a method of getting these to work together, that he discovered Jujitsu. Continuing his investigations, with two of his medical pupils, he worked out seventy-two methods of seizing an opponent.

On his death his two pupils, it is said, formed the two schools known as the Yoshin riu and the Miura riu. A MS. called Tenjin Shinyoriu Taiiroku, gives a different story of the founding of the Yoshin riu. Akiyama, a physician of Nagasaki, had gone to China to learn the Chinese system of medicine. While there he was taught Hakuda, a system of kicking and striking, so as to injure an opponent. Having learned three methods of Hakuda and as many as twenty-eight distinct ways of resuscitating those apparently dead, he returned to Japan and commenced teaching his new system. His pupils did not remain with him long, owing to his knowing but few methods; so, feeling much upset at the state of affairs, Akiyama retired to the Tenjin shrine in Tsukushi and there spent a hundred days in worship. While at the shrine he evolved three hundred and three fresh methods of employing the art, and on the strength of this founded his school. Of Akiyama, it has been humorously said, that whenever he was annoyed at anything he would retire from the world and discover fresh ways of exterminating his fellow-men; but if after this something particularly pleased him, he would again retire into solitude and invent as many ways of resuscitating those whom he would previously have destroyed. Needless to say this is untrue, since one of the first lessons learnt in Jujitsu is that of having at all times, and under all circumstances, complete control of the temper.

Totsuka Hikosuke, the father of the present teacher in the Yoshin riu, died two years ago, and was one of the most celebrated of modern masters, and his father before him was equally celebrated.

The Tenjin Shinyo riu was founded by Iso Mata-emon, a very celebrated master who died about thirty years ago. Iso Mata-emon studied first the Yoshin riu and the Shin no Shinto riu, and then

travelled about the country to try his skill with other experts in the art, after which he formed the above-named school at Otamagaike, in Tokio. His fame spread all over the country, he being considered the greatest master the art ever produced.

Finally, the most modern school is that founded by Mr. Kano Yigoro, M.A. (Tokio), the president of the Fifth Higher Academy of Japan. Mr. Kano studied the Tenjin Shinyo riu and later the Kito riu. Having mastered these, he made comparisons and investigations of other schools and at length after much research elaborated a new school which he named the Kano riu, or as it is usually called the Kodokan Yudo. So popular has this school become that Mr. Kano's pupils number many thousands. His system is taught by himself or his clever pupils, in many public and private schools, such as the Naval Academy, the Gakushuin (a school for the sons of noblemen), the Imperial University, etc. The police of Tokio are compulsorily trained in the system taught by this school, and it is owing to this that the success of the police, who are all short in stature, is due when dealing with malefactors of all kinds of physique; indeed, so marked is their skill that Rudyard Kipling remarks, when writing to the *Times* (July 2nd, 1892), and describing the British tar in Japan, after a drinking bout, coming into conflict with the police, "Jack says that the little fellows deliberately hinder him from getting back to his ship, and then, with devilish art and craft of wrestling tricks—'there are about a hundred of 'em, and they can throw you with every qualified one'—carry him to justice." So much then for the most important schools of the art.

Now let us turn to Jujitsu itself. As has been already explained, Jujitsu is essentially an art of obtaining victory by yielding to the strength of others. So characteristic is this central principle that many schools express it in the names they adopt. Akiyama, who has been already mentioned, observed one day during a snow storm a willow tree, whose branches were covered with snow. Unlike the pine tree, which stood erect and broke before the fury of the storm, the willow yielded to the weight of snow upon its branches but did not break. In this way, meditated the teacher, Jujitsu must be practised, and from this he called his school the Yoshin riu, "the spirit of the willow tree school." The physical

training is only a small part of Jujitsu, which, as will be seen later, extends to the mental and moral side of the student's nature. A brief account of what the physical exercises are, will, however, be of interest. It must be understood that this part of the system is essentially a training in the art of fighting without weapons, and except on certain rare occasions, no weapons are ever used; moreover, the knowledge acquired is not to be used for the purpose of offence, but of defence. The practitioner of Jujitsu does not at all rely on his own strength, he utilizes to the utmost the strength of his enemy. When his opponent exerts his force for the purpose of injuring the master of Jujitsu, the latter simply directs the force of his antagonist in such a manner that he is at once disabled. There is no hurry about it, no violent effort, no straining after effect, the expert remains perfectly calm and collected, and observing in what way his antagonist is about to attack him, he makes a slight movement and his enemy finds himself on the ground disabled, often not knowing why or how he has become injured. If it is a desperate case, the assailant is killed by a slight blow here or there, at a point known to be fatal, or the violent man breaks his own neck or back, or is thrown in such a way that in falling he injures himself fatally.

There are many ways of gaining victory, such as throwing the body, choking, strangling, twisting the limbs, etc. The strangling is done with either the arms or forearms, from behind or in front, either with or without using the collar of the coat; the point to be recollected in nearly every case being that no resistance is to be offered to the opponent, that one should always yield to the opposing force, and in the yielding direct that force against the foe. If an assailant rushed forward with a knife in his outstretched hand, the expert would simply step quickly on one side, seize the outstretched arm at the wrist, and give a slight forward and downward pull, with the result that the attacking person would fall face downward on the ground. Again, if the individual endeavoured to seize the expert by the neck with both hands, the latter would allow himself to be pushed backwards, and falling on his back on the ground, would at the same time plant his foot in the centre of his assailant's body and thus throw him over his head.

There are methods of meeting every kind of attack, every twist and turn of the adversary's body being taken advantage of in such a

manner as to render him helpless, or dislocate or fracture a limb, or even to kill him. The rules for all of these methods are many and complicated, since every motion of the body, arms, legs, feet, must accord with the principles of the teaching. Atemi is the name given to the various methods of killing an opponent, but this branch is kept secret, and is only taught under an oath to such men as are of undoubted moral character, and possessed of perfect self-control, so that there can be no fear of abuse of the knowledge. Kuatsu is a name applied to the many methods of resuscitating those who have apparently died from violence. This also is a teaching only given under pledge of secrecy. The methods employed are many, but a simple example of them will suffice; thus in resuscitating those who have been choked, the plan pursued is to strike a certain part of the spinal cord with the palm of the hand.

It has been said that Jujitsu is the same as the wrestling known in the West. This mistake, however, can only arise from ignorance of the principles of Jujitsu, since wrestling aims at victory by strength, Jujitsu at victory by yielding. It is true that the Japanese know all the European wrestling tricks, but they go very much further than these. Again, in the West it is customary to train men who study the art of fighting on lines best calculated to develop physical strength to the utmost, whereas in Jujitsu great strength is a decided hindrance to success. The teachers in many of the schools are thin, fragile-looking men, yet they would have no difficulty in disabling a Western wrestler. It is common to see a boy of ten practising with opponents twice that age—young men of eight or nine stone contend successfully with wrestlers weighing from fourteen to nineteen stone, powerful men who can toss them like shuttlecocks, yet these youths know how to successfully resist the grip of the wrestlers, and could easily kill them whilst being thrown up into the air.

At the Kano riu, the whole course of training consists of two divisions, the grades and the undergrads—there are ten grades and three undergrads. The beginner enters the lowest class of the undergrads and works his way up till, having attained a certain skill, he is admitted to the first grade. At the sixth grade physical training ceases, the other four grades consisting of mental culture, and this is stated to be the most profound part of

the system. No one has yet reached the tenth grade, which is said to require ten years to attain, even with special gifts and continuous application.

Every afternoon, great numbers of men and boys meet together to practise the art, and a strange sight it is to see these people practising the various throws in dead silence, while their faces exhibit neither smile nor frown, "absolute impassiveness is rigidly exacted by the rules of the school of Jujitsu." Matches are arranged frequently to test the pupils, so that they may be promoted when efficient. In this school there is no fee for tuition, and on joining the school each pupil has to take an oath of obedience.

As to the mental training, its object is stated to be "to augment human strength, morality and intellect, by human means and efforts." It is difficult to obtain exact details of this part of the system owing to the oath of secrecy. One authority gives the following as the lines followed by one of the earliest schools :

1. Not to resist an opponent, but to gain victory by pliancy.
2. Not to be ambitious.
3. To overcome irritation by keeping the mind composed and calm.
4. Not to be disturbed by things.
5. Not to be agitated under any emergency, but to be tranquil.

In order to carry out these, the rules of respiration are considered important.

One gentleman who has been trained in Jujitsu points out that irritability is one of the weak points of humanity, and that it is to be avoided because it facilitates an opponent's efforts to overcome. The pupil is said to learn attention, concentration, observation, presence of mind, perseverance, quick discernment, self-respect, self-control, and obedience to duty. The training also extends to the memory, imagination and reasoning powers.

There are many stories current in Japan, that land of quaint and beautiful legend, of the famous old masters of Jujitsu. Some two centuries ago, there was a famous teacher named Sekiguchi Jushiu, in the retinue of a certain lord of Kishiu. One day, while crossing together the bridge in the prince's courtyard, the lord of Kishiu thought that he would test the ability of his servant. To

this end he endeavoured to overbalance Sekiguchi by pushing him gradually nearer and nearer the edge of the bridge over which they were crossing. Just, however, as he felt himself falling, Sekiguchi twisted round towards the other side, and catching hold of the prince saved him from falling into the water, he having overbalanced himself in the attempt to upset his retainer. Sekiguchi having remarked, "*You must take care,*" the prince felt much ashamed. Not long after this, the teacher of Jujitsu was blamed by one of his friends for having caught the prince when he was falling, since if the prince had been an enemy, he would have had sufficient time in which to kill his opponent. To this Sekiguchi replied, that he had thought of the same thing, and although it was not at all a polite thing for him to do, yet when he caught hold of the prince, he had run his small knife through the sleeve of his coat and had left it there, so that the prince might learn that his servant could easily have killed him had they been enemies.

A family, named Tnouye, hereditary teachers in the Yikishin riu, in the province of Unshu, used to receive a certain sum of money for instructing the young Samurai. Now on this occasion the master was not very clever in the art, he, however, was still regarded as teacher, being head of his family and thus teacher by heredity. One day, on coming into the presence of the prince, Tnouye was ordered to try his skill against the strength of another courtier, a man so powerful that he was able to crush a stout bamboo with a grip.

Tnouye's opponent embraced him from behind with all his strength, and the teacher of Jujitsu, being unable to bear so great a pressure, was beginning to lose consciousness. The prince angry at this determined to stop further payments of money to a teacher whose want of skill was so evident. At this moment, however, a pupil of Tnouye, Tsuchiya by name, who had a great affection for his old master, stepped forward and begged to be permitted to take the place of his teacher, who he said was not very well that day. To this the prince assented. Stepping out into the open space, the strong man seized the pupil as he had done his master. "Is this all your strength?" cried Tsuchiya. His opponent replied by taking a firmer grip. Again the pupil called out, "Can you do no more?" The courtier relaxed his hold a little in order

to get a firmer grip. In an instant Tsuchiya lowered his body, caught hold of the man's collar and threw him over his shoulder on to the ground, whereat the prince praised the teacher Tnouye for the skill of his pupil, Tsuchiya.

In Tokio, at the date of the last revolution, lived a noted teacher of Jujitsu, a very old man; he was nevertheless exceedingly clever in his art. One day he was told that a man—whom he was no one knew—every night was in the habit of molesting travellers who passed along a certain road leading from the town; and much to their inconvenience—but with great skill, it is true—he threw each one heavily to the ground. The aged teacher, on hearing this, determined to try conclusions with the unknown, and if possible to prove to him the error of his ways. To this end he disguised himself, so as to appear even older and more decrepit than he really was, and betook himself along the road.

After walking a short distance he felt himself suddenly seized from behind and nearly thrown down. In an instant, however, he had lowered his body, and so got rid of his opponent's arms, and striking backwards with his elbow hit his assailant at the pit of the stomach. Seeing his enemy fall backwards apparently dead he quietly returned home. The next day one of his pupils came sorrowfully to him, and described how he had been practising every night on passers-by the lessons in Jujitsu he had learned by day; and how a tottering old man had come along, and when he was attempting to seize him had struck him in the pit of the stomach. After a long time he recovered his senses; but he would assuredly have been killed had he not carried a polished metal mirror in his pocket. Without saying who the old man was, the teacher gravely reprimanded his pupil and forbade him to repeat his conduct.

In reference to the possibility of the abuse of the art, an authority on the subject, Mr. T. Shidachi, says: "Jujitsu is in no sense an art to be studied for the purpose of injuring our fellow-men. To do any harm to other people by its abuse is indeed a gross and inexcusable crime against the doctrine. It should be regarded at least as one of the educational systems applicable to practical purposes."

As might be expected, this system of training has had a

marked effect on the national character. To a very great extent Jujitsu gave the old Samurai class their ideas of chivalry and honour. Taken as a whole, the Samurai were of a stern, ascetic type, who, disdaining luxurious living, considered duty and honour of the very highest importance. Duty was their chief guide in life, even as it is powerful to-day among their descendants, duty the motive that actuated them at the cost of life itself. In regard to the fact that Jujitsu was responsible for these enlightened views of life and conduct, we may again note what Mr. T. Shidachi says on the subject: "It is remarkable how well-maintained was social morality through the period of the feudal system in Japan, when there was no established religion fit for the purpose. Though there were Buddhism and Shintoism, their practical influence was not great. On the contrary, they had scarcely any beneficial effect upon the ruling class of Japan. The fact was, that the morality of the Samurai class, which was no doubt the exemplar of all the people, lay in the chivalric spirit which was directly or indirectly fostered and maintained by Jujitsu and other kinds of military exercises. So it is not too much to say that the social morality of the feudal ages was kept up by these military arts. Again the essential object of the modern Judo is nothing less than an education of men towards the higher standards of morality in its wider sense."

So noticeable are the effects of the "yielding art" on modern Japan that Mr. L. Hearn, a writer of great insight and considerable knowledge of the Japanese people, has asserted that so ingrained in the national life has this training become, that Jujitsu is practised by Japan even in her dealings with foreign nations. He points out that five and twenty years ago it was predicted by foreigners that Japan would become quite Europeanized, would adopt Western dress, manners and customs, would follow Western ideals of architecture, industry and applied science. Japan, however, allowed herself to be taught by the Westerns, only until she could dispense with Western teaching, until she could produce her own teachers. And now having gathered the best from every nation, and adapted all she has gathered to her own special needs, she remains as Oriental as ever, as Japanese as ever, an enigma to the West, a splendid example of her system of Jujitsu.

CHAS. HARVEY.

THE THEOSOPHY OF ECKARTSHAUSEN.

THERE has just been published a little work entitled *The Cloud upon the Sanctuary*,* translated by Madame de Steiger, consisting of six letters written by Councillor von Eckartshausen a hundred years ago to a circle of students of occultism. Who these students were or where they dwelt, or to what school they belonged, there is nothing in the book to show. All that can be gathered in this respect from the letters themselves points to the conclusion that they were advancing along the lines of spiritual rather than of psychic growth, and that Eckartshausen was guiding them into what is sometimes spoken of in Theosophical writings as the path. That Eckartshausen himself was well on that path none can doubt who read his letters and understand their meaning through his Christian symbolism, which however might in some cases be very easily misinterpreted by a strict adherent of conventional and dogmatic Christianity.

The volume mentioned contains the latest published writings of this eloquent and fertile teacher, and may therefore be regarded as the result of his ripest knowledge in so far as he felt justified in giving it out for the benefit of his followers.

Madame de Steiger, the translator, has enriched the book by notes on each letter, full of insight, mature knowledge and great erudition, the result of many years' study of Theosophy and other systems of philosophy. Some of these notes are devoted to giving a clearer interpretation of the more obscure points of the symbolism, others to adding to and enlarging upon the theme treated, but one and all are stamped with a wide spirit of toleration and respect for the possible views of all who, in reading these reflections, may individually arrive at a somewhat different conclusion from hers

* Redway ; price 3s. 6d. net.

in regard to the esoteric meaning of the Christian glyph used by Eckartshausen throughout as the medium by which he gives forth his ideas.

The book is replete with a beautiful spirit of love and true devotion for all that is highest and best in Nature. It teaches the way, and the only way, to real spiritual growth in a phraseology of western mysticism, which many people even of the present day find more attractive and helpful than a direct and open exposition would be.

Eckartshausen is however more specific in his utterances than were most of his mystic contemporaries, and enters much more clearly into the *modus operandi* of spiritual growth and the means whereby the individual may reach to a conscious union with God even in physical life. His Royal Science is but another name for Râja Yoga, and the grades of progress are indicated sufficiently though with less detail and less scientific accuracy than is to be found in eastern books on the subject.

Probably these letters will in a certain order of mind arouse a feeling of irritation because all through them the terms and doctrines of Christianity are used to the exclusion of all other forms of religion. It should be remembered, however, that the councillor does not concern himself with *religions* but with religion in *essence*. And to impress upon his followers or readers the importance of understanding the method by which each and all can attain redemption, which is the end and aim of every true religion, he presents to them the main factor or principle in nature, the only medium whereby this regeneration or reconciliation can be reached, through the power of words which as a western people they are most likely to respect and reverence—that of the national creed. This all-important principle or medium is the Divine Spirit working in every one, which he symbolizes as Jesus Christ :

“There is but one God, but one truth and one way which leads to this grand Truth. There is but one means of finding it. He who has found this way possesses everything in its possession ; all wisdom in one book alone, all strength in one force . . . and the sum of all these perfections is Jesus Christ, who was crucified and who lived again. . . .”

Taken literally this utterance might well seem to feed the

narrowest and most bigoted view of ecclesiastical Christianity, but it is immediately qualified :

“Now this great truth expressed thus is, it is true, only an object of faith, but it can also become one of *experimental knowledge*, as soon as we are instructed *how* Jesus Christ can be or become all this.” That is to say that the Christ principle within each and all may be developed through sacrifice, unselfishness and the crucifixion of the desires of the lower nature, and this possibility has been exemplified practically in the life of every Buddha, Saviour, Avatar, or Agent of God, who time after time has incarnated on earth in order to stir up and reform the degenerate religions of the world. These holy ones, true types of men made perfect in holiness, have both by example and precept shown to suffering humanity the means whereby it may attain perfection and bliss, “succouring the good, thrusting back the evil and setting virtue on her seat again.”

In his second letter the author gives a glowing and most beautiful description of what he calls “The Interior Church.” Students of Theosophy will not question the truth of the description nor the community to which he refers.

“The interior church is that illuminated community of God which is scattered throughout the world, but which is governed by one Truth and united by one Spirit. This enlightened community has existed since the first day of the world’s creation, and its duration will be to the last day of time. This community possesses a school in which all who thirst for knowledge are instructed by the spirit of wisdom itself, and all the mysteries of God and Nature are preserved in this school for the children of light. Perfect knowledge of God, of Nature, and of humanity are the objects of instruction in this school. It is from her that all truths penetrate into the world. She is the school of the prophets and of all who search for wisdom, and it is in this community alone that Truth and the explanation of all mystery is to be found. It is the most hidden of communities, yet possesses members from many circles. . . . Hence this sanctuary, composed of scattered members, but tied by the bonds of perfect unity and love, has been occupied from the earliest ages in building the grand temple through the regeneration of humanity, by which the reign of God will be manifest. . . . The elect are united in Truth, and their chief is the Light of the world Himself,

Jesus Christ, the One anointed in light, the single mediator for the human race, the Way, the Truth, and the Life, primitive light and wisdom, the only medium by which man can return to God."

It will be seen that the term Jesus Christ in the above quotation must be taken in its broadest sense, as meaning the Divine Self of humanity as a whole, and not individually. It is the *principle* of Divine Wisdom and Love inherent in all and each human being, and the one medium through which each will in turn rise to the Unity.

"By it the agents of God were formed in every age passing from the interior to the exterior, and communicating spirit and life to the dead letter as already said. This illuminated community has been through time the true school of God's spirit, and considered as school, it has its chair, its doctor, it possesses a rule for students, it has forms and objects for study, and in short a method by which they study.

"It has also its degrees for successive development to higher altitude. . . . It has never been exposed to the accidents of time and to the weakness of man because only the most capable were chosen for it and the spirits of those who selected made no error. . . . No disguise can be used, neither hypocrisy nor dissimulation could hide the characteristic qualities of this Society, they are too genuine.

"All illusion is gone and things appear in their true form. . . .

"Anyone can look for the entrance, and any man who is within can teach another to seek for it, but only he who is fit can arrive inside. . . .

"Worldly intelligence seeks this Sanctuary in vain, fruitless also will be the efforts of malice to penetrate these great mysteries, all is undecipherable to him who is not ripe, he can see nothing, read nothing in the interior. . . .

"It is the unique and really illuminated community which is absolutely in possession of the key to all mystery, which knows the centre and source of nature and creation. It is a society which unites superior strength to its own and counts its members from more than one world."

Few who read these eloquent words will doubt as to the writer's source of inspiration, or that his instructors belonged to the com-

munity that has more recently been designated as the White Lodge, and accepting this conclusion it is difficult to suppose that he really considered the Parable of the Fall in its literal aspect. His language, however, can hardly have any other construction. In explaining the work of Redemption which is the converse of the Fall, he says :

“Religion scientifically is the doctrine of the *Reunion* of man separated from God, to man reunited to God”; and again, “From this element [the Divine Spirit], which God only can inhabit, and the substance out of which the first man was formed, from it was the first man separated by the Fall. . . . The premature use of this fruit [the fruit of the Tree of Good and Evil], was that which poisoned Adam, robbing him of his immortality and enveloping him in this material and mortal clay, and thenceforward he fell a prey to the elements *which formerly he governed*. . . .

“Thus when it came about quite naturally that immortal man became subject to mortality through the enjoyment of mortal matter, it also happened quite naturally that mortal man could only recover his *former dignity* through the enjoyment of immortal matter.” And again:

“Before the Fall man was wise, he was united to Wisdom; after the Fall he was no longer one with her, hence a true science through express revelation became necessary.”

Now whether the Fall be regarded in its widest sense as the descent of spirit into matter from the outbreathing of the Logos, or whether it is taken as referring only to the time of the separation of the sexes in the middle of the third root-race, it must be accepted as part of the vast scheme of evolution, and as necessary to the eventual perfection of the human race. There can have been no falling from union with God in the sense of a fall from equality or omniscience. Man did not fall from God *as man* but in the outcome of a gradual evolution of the divine substance down through the various kingdoms of Nature, drawing from each in turn all the experiences possible of elemental and sentient existence, ever becoming more and more immersed in matter till the human stage is reached. True differentiation then sets in, and the divine possibilities begin to assert themselves, and man's goal as a fragment of the Divine is dimly apprehended.

As Mrs. Kingsford very clearly explains in her lecture on the "Parable of the Fall": "Read by the superficial sense it represents man as created perfect from the first by a power working from without, whereas the truth is that he is created by gradual development from rudimentary being by a power, the Divine Spirit, working from within. For this is ever the Divine procedure."

The individualization of man is not the growth of a day nor the gift to us of any saviour.

It is and always has been, from the first out-breathing of the Logos, inherent in and belonging to the Divine idea of creation. Every human being of our evolution at the present time is a potential man-God, for each and all have passed the lowest depths of separateness and have attained in the upward cycle individual attachment to that which gives them immortality. The Fall is over, and Regeneration has commenced. The process of completion is longer or shorter according to the spiritual condition of each ego. Redemption could not begin to work until this attachment was in each case an accomplished fact. Previous to that condition evolution in the natural sense of the word was always going on, of course under divine guidance, but the individual effort and submission to the divine conscience was not a factor in the growth.

Space does not allow of a further analysis of these most interesting letters, though much remains that might be said.

Read with the key that modern Theosophy provides, the whole book is luminous with knowledge of man's place in Nature and of spiritual science. Yet it contains nothing that cannot be found in the abundant Theosophical literature of the day, while much that is absolutely essential to a true understanding of the evolution of the soul is absent.

The all-important laws of reincarnation and karma are not even faintly outlined, although the author treats at considerable length of the "body of sin," which corresponds to the kâma principle or body of desire.

The whole trend of the book requires reincarnation as the only solution of the condition of existence in which humanity is placed. We are told over and over again that only by the domination of the body of sin, and the opening of the spiritual faculties that are the result of that effort, can man hope to become one with God,

which, as man is immortal in essence, is his ultimate and certain goal sooner or later. Yet day by day, year by year, century by century, and cycle by cycle, time goes on and the human race is dying by the million without having taken the first conscious step towards the consummation of that union. We are not instructed as to what is the fate of these, nor where they are, nor in what condition of existence. All that is obvious from the line of reasoning given is that they are not one with God.

Eckartshausen says, and truly enough, that this regeneration can be but a gradual process, and also an individual one, meaning that no outside influence can be brought to bear upon humanity at large that will render it fit for reunion with God. "He who will not receive the spiritual life, he who is not born anew from the Lord, cannot enter into heaven. . . . Man is begotten in evil, in the love of himself and of the things of the world. Love of himself—self-interest—self-gratification—such are the substantial properties of evil. The good is in the love of God and your neighbour, in knowing no other love but the love of mankind, no interest but that affecting every man, and no other pleasure but that of the well-being of all."

How are all these good qualities and characteristics to be evolved in man without reincarnation? How is divine justice to be maintained unless man is born again and again on this earth in order to reap what he has sown, whether of evil or good? The law of reincarnation is the corner-stone to a right understanding of man's development and perfectibility, and it is very difficult to suppose that Eckartshausen was unaware of it, or that being cognizant of it as a fact, he should not have introduced the idea in his latest teachings in veiled or symbolical language, if he shrank from shocking those whom he addressed by openly advancing that which would certainly not have been accepted by western readers a hundred years ago.

PATIENCE SINNETT.

OCCULTISM IN ENGLISH POETRY.

(*Concluded from p. 161.*)

BLAKE, it is said, while wholly destitute of "dignified reserve," was the most polite of men, equally courteous to all—despite his heat of temperament he had great meekness and retirement of manner—he was temperate, simple, hardworking, whether ill or well, he was single-minded, energetic and impulsive, regardless of money, his knowledge was varied and extensive, though he had little education, he was unworldly in the extreme, he cared little to refute any odd stories as to his eccentricities, he loved children, he was free from self-interest, and careless of any policy of self-control, though loyal to duty. As to his religious faith, he was a freethinker, not a materialist. Mr. Richmond, the portrait painter, tells a significant story of him. Mr. Richmond complained to Blake that he lost the power of invention, when Blake exclaimed: "It is just so with us, when the visions forsake us. What do we do then, Kate?"—to which the wife responded: "We kneel down and pray." Blake appealed at once, instinctively, to the source of his genius, the God within.

"Jesus Christ," he said, "is the only God, and so am I, and so are you," and on the same occasion he spoke of the "errors" of Christ, remarking, "He was not then become the Father"—thus plainly separating the personality from the individuality; the human from the divine. His doctrine that everything was good, and that vice and virtue were not, appears to be startling, but remember that to Blake impulse and art meant divine inspiration, and he never meant that selfish desires should be followed, he preached to those "led by the spirit of God."

"Man, the free divine spirit, was at liberty to do whatsoever his spiritual essence dictated"—but mark! his "*spiritual essence*," not

his kâmic promptings. Blake ignored the lower man—what most minds are disposed to regard as the man himself—altogether.

“The world of imagination,” said he, “is eternal, the world of generation temporal; there exist in that eternal world the permanent realities of everything which we see reflected in this vegetable glass of nature.” The motive, the substance behind the shadow of action was that which he regarded; not a dangerous doctrine if understood, since it is fruitless for any person to deceive themselves about their motives. Motives belong to the *real*, therefore, as Blake knew, to act from promptings of personal desire, and excuse oneself on the ground of the promptings of the spirit, will avail no one. The body, he held, was an organ or vehicle of the spirit—all Blake’s teaching upon this head is theosophical and full of the most exalted sentiment if understood, it breathes in truth no laxity, but insists upon a standard of behaviour most of us would find difficulty in following, for how many people hold material things to be of small account, how many employ the body only in putting into effect spiritual aspirations? No! those who are entirely “led by the spirit of God” may safely do what they like; that is to say, I do not know of anyone who is to be so trusted.

“Without contraries is no progression,” said he. “Attraction and repulsion, reason and energy, love and hate, are necessary to human existence. From these contraries spring good and evil. Good is the passive, evil is the active”—compare this with the teaching as to the “pairs of opposites,” and also with that as to the “Secret of Satan.”

He revelled in metaphor, allegory and symbolism—he gives throughout his poems names to his characters such as will indicate, and yet veil his meaning, many of the names are anagrams, and in this veiled method he follows the true instinct of the mystic, though I am bound to say that some of the names are not musical, and carry the reader’s mind to Borriaboolagha; even leaving out of account the “Prophetic Books,” his poems are almost all obscure and mystical. One of the simplest of those which contain mystic thought (for a few are quite simple in motive, as they nearly all are in expression) is, as I think, *The Divine Image*, and it is also one of the most beautiful; I do not know what is the interpretation that would be most generally given to the poem to “Tirzah,” but I

should construe the "mother" of the poet's "mortal part," to be kâma—the desire for sentient physical life—thou, he cries,

Didst me to mortal life betray,
The death of Jesus set me free,
Then what have I to do with thee?

The same idea recurs in *Broken Love*. Dante Gabriel Rossetti thinks the broken love is the reverence of love in the ordinary acceptance of the term—love between man and woman; if this be true it is the strangest love poem ever written. I think it illustrates the struggle of the lower mind to attain to the higher; see how it commences:

My spectre round me night and day,
Like a wild beast guards my way,
My emanation far within,
Weeps incessantly for my sin.

And again:

O'er my sins dost thou sit and moan,
Hast thou no sins of thy own?

—namely, art thou not responsible for my sins, thou, who wilt not "return" and guide me; the whole poem is to me capable of this interpretation.

The Crystal Cabinet is another obscure poem, of which I should be inclined to believe that it speaks of the world of Blake's visions, the astral world through which the reincarnating soul must pass, the "maiden" representing the higher human faculties, the human soul illuminated by the spiritual essence, "dancing merrily" in the wild. I should like to touch upon *Auguries of Innocence*, before I conclude.

Blake did not love physical nature as Tennyson loved it, and naturally so, for he lived chiefly in the astral world, when not on the spiritual plane, he looked through not with the eye, and he never noticed the little exquisite everyday phenomena of nature as Tennyson did, but in *Auguries of Innocence*, he teaches very strongly the symbolism of nature, teaches that every phenomenon is the shadow of a reality, and symbolizes somewhat in the world of thought; the poem also breathes a passionate sympathy for and kinship with all that lives;

A Robin Redbreast in a cage,
 Puts all Heaven in a rage,
 A dog, starved at his master's gate,
 Predicts the ruin of the state,
 Each outcry of the hunted hare
 A fibre from the brain doth tear,
 A skylark wounded on the wing
 Doth make a cherub cease to sing.

And by the way, the great nature poet Wordsworth, says much the same in *Hartleap Well*. With regard to the symbolism of nature hear him again :

The bat that flits at close of eve
 Has left the brain that won't believe,
 The owl that calls upon the night
 Speaks the unbeliever's fright,
 The gnat that sings his summer's song
 Poison gets from slander's tongue.

The whole of that poem is theosophical, and the conclusion is very significant.

We are led to believe a lie
 When we see with, not through the eye,
 Which was born in a night, to perish in a night,
 When the soul slept in beams of light.
 God appears, and God is light
 To those poor souls who dwell in night,
 But doth a human form display,
 To those who dwell in realms of day.

The interpretation of the poems is, as I have said, not my purpose. I have tried to show some evidence that the greatest poets have been occult, have been seers. I have tried to point out some of the characteristics of the mystic in the dispositions of Tennyson and Blake, and in the bent of their genius. Both were simple, childlike and careless of public opinion; in the religious faith of both, in the personal experiences of both, there is a certain similitude, and there was also in both a kind of divine audacity, a certainty of their powers, this—conceit in a lesser soul—is the very antipodes of conceit in them.

The great artist knows, and knows that he knows, because he goes to the source where is garnered all wisdom, all knowledge, all truth; and this is a universal heritage; this belongs to us all, if

we could attain thereto, *there* is stored all past experience, and therein lies the secret of sympathy; the sensations, the experiences of all living things, of the whole universe, since the whole universe lives—are there in the poet's storehouse which is also our storehouse; he is, we are, essentially one; and all things are ours, and are in fact ourselves; it is this which another poet has expressed, he has expressed it in verse, though he is not great as a weaver of verse, but rather as a prose poet, I mean Bret Harte. He says:

Over the chimney the night wind sang
 And chanted a melody no one knew,
 And the woman stopped and her babe she tossed,
 And thought of the one she had long since lost,
 And said as her tear-drops back she forced,
 " I hate the wind in the chimney."

Over the chimney the night wind sang
 And chanted a melody no one knew,
 And the children said as they closer drew,
 "'Tis some witch that is cleaving the black night thro'.
 'Tis a fairy trumpet that just then blew,
 And we fear the wind in the chimney."

Over the chimney the night wind sang
 And chanted a melody no one knew,
 And the man as he sat on his hearth below,
 Said to himself, " It will surely snow,
 And fuel is dear and wages low.
 And I'll stop the leak in the chimney."

Over the chimney the night wind sang
 And chanted a melody no one knew,
 But the poet listened and smiled, for he
 Was man and woman and child all three,
 And said, " It is God's own harmony,
 This wind we hear in the chimney."

IVY HOOPER.

THE POWER OF AN ENDLESS LIFE.

(Concluded from page 148.)

It is strange that they who scout at the supposition of an immortality which belongs only to the race and not to each member of it should yet hold to the doctrine of a single life on earth. The doctrine itself is very strange. If we were not so accustomed to it we should consider it incredible. It means that a human soul was created by a Higher Power and sent into this world as the fitting and only place wherein to acquire a character which should determine for it an eternal future of happiness or wretchedness. Of course there at once arises the objection that the cause is not commensurate with the effect. An insignificant number of years is made to decide a destiny for ever. Besides being morally unfair, this violates the proportion found everywhere else in Nature. But it is also evident that in an immense number of cases the earthly career is too short to afford any opportunity for moral choice. Even where the career is adequately long, it is frequently so biassed by heredity and environment that the choice of goodness is really impossible, so that the individual would be doomed before birth to an endless experience of sin and misery, prefaced with a half-century or so of preliminary which would have in it no element of probation or hope. And the theory contains no explanation whatever of those frightful anomalies in life, the extremes of pleasure and sorrow, of elevation and degradation, which are apparent on the surface of society and which appal both the philanthropist and the theologian. Why should one freshly-created soul be placed in a position so joyous and sunny that the present life seems all that the most exacting could desire, and another be so weighted with pains and disabilities that each day appears a curse, both souls being equally bound to use incarnation as a pathway to immortality? Where is the test or the

motive or the stimulus, if one has no evils to combat and the other no goods to console? Moreover, if destiny is really to be decided by choice, the fact must in all justice be made apparent, the conditions to the choice exhibited, the consequence of it foretold. No one can rightfully be subjected to a decision so momentous unless he is apprized of it, made acquainted with its terms, freed from physical or moral forces which overbear effort and efface the possibility of free-will. And even then, in view of the inadequacy of the finite mind to comprehend infinitudes of time or motion, would it be right that such issues should be left to a being who could not grasp their volume or sense their quality?

As we inspect all that is involved in the doctrine of a single earth-life as determining an eternal future, we see how utterly it contradicts every requirement in probability, possibility, justice, reason, faith, or morals. It is sustained by no analogy, no argument, no voice of conscience, intuition, or reverence. It is silenced by the great facts which call imperatively for explanation. When it is asked for its authority, it points to a book written in a tongue but partially understood and to texts which are variously interpreted by the best expounders, many of them of doubtful origin and apparently contradicted by other texts from the same writers. It does not stand the famous test of "always, everywhere, and by all," for it was not believed in the early career of the system which now enshrines it, its condemnation was not endorsed in all quarters, and there never has been a time when there were not dissentients from it, they being most numerous exactly as investigation became common and the best-qualified minds undertook the task. It is not even consistent with the doctrine of individual immortality, for it makes that immortality wholly an affair of the future, rejecting the past; and even then conditions it upon an emotion which has its roots in a creed, not in an assured fact in the cosmos. From every point of view, the supposition of a single incarnation as a determinant of eternity has no solid ground for base, and is buffeted by considerations from every quarter, of every kind, and of fatal strength.

If we seize the full meaning of "the power of an endless life," we perceive how forcefully it establishes the contrary doctrine of a series of incarnations for each individual of our race. For this "endless life" is not merely for the soul of man, the immaterial

principle within each one, but of all that constitutes, surrounds, is affected by him. It inheres in his thoughts, purposes, efforts, aspirations, words, deeds, influence. None of them is dead, none drops lifeless at its birth. The great ethereal ocean of vitality in which we all live and move permeates each, and when from our inner being we project a thought or act, instantly it receives the quickening influence and then quickens in its turn. A machine might throw off the products of its work, and they as mere lifeless units accumulate in mass around it, but the products of a *man* share his inherent vital quality, continuing on as generators of new force; and so around him flit in active motion all the creatures of his brain and of his hand, making a perpetual environment of energetic life. What is to destroy any one of them? Evidently nothing but a later creation of opposite character. Suppose an act of malice to have seriously affected another person. He himself is turned into an enemy, and a vigorous thought of reprisal creates a centre of life in the aura surrounding him. If opportunity enables it to manifest in deed, the double consequence follows of a gratified feeling in the doer and of an intensified feeling in the victim, each gathering strength for further act. If no such opportunity allows, memory conserves both the original offence and the purpose to requite it. Only a force of contradictory nature, a kindly deed, an expiatory offering, cancels the existing thought and effaces its possibilities in outcome. For thus life is pitted against life, and the opposing vitalities annul each other. If no such contrary force is created, why should not the original continue, and where can a limit to its duration be assigned? Is there anything in death, the mere separation of the undying principle from its physical embodiment, to affect independent life-centres, externalized from the individual and no longer deriving their vitality from their author but from the vital ocean into which they have been projected? So, being untouched by the dissolution of the bodily carcass of that author, and having their own inherent vigour, they continue on, waiting for opportunity to exhibit their life in action, or for a time when an opposing force shall bring them to an end.

Yet how can either be possible if their author is for ever removed? On the supposition that but one career on earth is allotted to a human being, he passes away to distant realms leaving behind him a mul-

titude of energies which must perpetually sleep without chance for expenditure, or else must be unjustly vented on those who have had no share in their production and consequently no responsibility. Equity revolts from the doctrine that a man may thus create forces certain either to produce no effect or to produce effect indefinitely upon such as are in no way concerned with their creation, he himself being safely away from their influence and never to feel it again. If justice and reason and moral law are operative, no such escape is possible. He in his own individuality must return to the scene of his action, and there be brought into touch with the creations of his past, to experience their results, to receive their outcome, to have opportunity for annulling their vitality by deliberate act of opposite quality. The power of an endless life which makes him a continuing Ego, his character and identity unmarred by the death of his physical frame, makes them also to continue, and in due season brings the two once more in contact, ensuring that he who sowed shall reap. Reincarnation becomes a necessity when we remember the endurance of thought and act.

We might follow this truth through all the departments of human activity. A man writes a book containing sentiments noxious or beneficial, carries on a business which blesses or curses the community, administers public office as a trust or as a possession, uses his property in the spirit of a steward or in the spirit of selfish pleasure. In either case immediate consequences start up and spread in every quarter. Ideas are injected into minds ready for good or evil, habits of right or wrong are stimulated, popular conceptions are exalted or debased, example tells towards public spirit or private greed. Far off individuals, separated by long stretches of space or time, feel an influence as to the origin of which they know nothing, and generations are in degree moulded by these continuing effects. This is just as true of domestic acts. The head of a family gives the key-note to its members. On the plastic mind of a child are impressed the moods, the principles, the aims, the habitudes which are exhibited by his elders, and his character, thus shaped, acts itself out as he matures, and then imparts itself in like manner to his own offspring. As in successive crops from seed, so in successive generations of men, the vital power of nature perpetuates the quality once made inherent, and down through long reaches of time goes on the

activity aroused. You can never trace it to its end, for it has no end, but you can trace it back to its beginning, and then you ask yourself whether it is conceivable that an influence so incalculable, so enduring, so potent upon the natures and destinies of numberless individuals can have acted upon the author only till he left the earth. Is he to be the only one secure from the consequence of his own work? Or is he to be brought again within its range, made in common justice to experience what he has created, subjected to the lot he has framed for others? If "the power of an endless life" has any meaning, it must mean that this power cannot be thwarted by the short limit of one human pilgrimage, but of necessity follows the agent across the line of death, recalls him in due season to the scene suited for its further manifestation, surrounds with the conditions for undergoing the results of his activity, and then makes possible his neutralizing their ills. Justice to him, justice to others, dictates a reincarnation.

The strange doctrine of a single life on earth becomes stranger when we think of its consequences on the life beyond earth. A man enters the other world with a mixture of tastes and habits formed in this. In some respects he is simply immature. There has been too little time for all human traits to develop, and most men make no attempt at any symmetry of character. The special qualities of each individual, so far as one incarnation is concerned, are mainly those which have been fostered by his circumstances. The pressure of the environment has called out energy or singleness of mind, or caution, or acuteness, or what not, and in such he is well developed. But the qualities resulting from an environment wholly different are of necessity atrophied. Hence the character emerging from earth-life is very unequal in the various *elements* of character, and unless that life has included large diversity of experience, many elements have not been brought into play at all. This must be the case with an enormous majority of men, for it is in obscure and routine occupation that the majority live, and thus but one, or at best very few of the many sides of human nature have any expression. Even the largest variety of contacts with conditions cannot exhaust, or at all equally develop, the resources of man. Most men, therefore, leave this world with but a small section of character formed, other sections being in abeyance; and a few men leave it with the proportion

reversed. But in no case is even one section absolutely pure. However trained the judgment or keen the perception or firm the will, individual idiosyncrasies affect it. There may not be conscious prejudice, but there is sure to be unconscious predilection, and this because the influence of selfhood—that bane of human existence—has not been disciplined out of the character. There is nothing in the transit through death to re-model a personal make-up, and so the post-mortem ego must be as was the ante-mortem. In that case, what is there to rectify evil or purge selfishness or secure development? Unless some provision exists, imperfection must continue eternally. But as the evil to be cured arose under social conditions, they making possible the animalism, the greed, the injustice, the disregard for fellows which have debased the nature, so only under social conditions can victory be accomplished. Hence such a victory requires a reproduction of earth-life beyond the grave; yet that life would be inadequate, because without the body, which is as essential to the problem as is an environment of fellows. But if you renew the body and renew the social surroundings and renew the material scene which is indispensable to both, you are establishing reincarnation as truly as does the Theosophist, only upon a similar earth. Why not, then, upon the same one, thus avoiding many difficulties and meeting many equally important requisites? The power of an endless life does not comport with an arbitrary break in discipline, an arbitrary transfer to a new scene alike in all but the name, a change without reason and without purpose. Rather does it exact a continuance of existing conditions till they have done their work.

The doctrine of one earth-life acquires additional strangeness when we think of the consequences upon earth itself. The progress of human improvement is at best very slow. Civilization advances only as generation after generation adds to the acquirements of its predecessors and enlarges the limits of thought and knowledge. But what would be the effect if ripening souls left the earth, never again to return? There would, it is true, be memories of their influence, records in literature and art of their genius, but the creative mind would have permanently departed. Not so is it in vegetation. The husks and the cast-off leaves fall back upon the soil and in their decay enrich it for the revival of the life which has not left

the plant. Withdrawn apparently for a time, it has simply receded into a seclusion which our sight cannot penetrate. No new creation of life is needed when the spring returns, but the old life reappears, expresses itself again in foliage and fruit, strengthens itself upon the refuse of last year's product. And so, analogy would suggest, the human entity does not permanently vanish at a season's end, but throws aside its now worthless frame, leaves behind the outcome of its present stage, retires to the realm of the unseen, and later reappears, fresh in the youth of a renewed—not a new—life, and gains nourishment from all it had relinquished on its departure. What a drain it would be upon the world if the richest motive, the finest intellection, the choicest culture of head and heart, were to be taken for ever from it as soon as formed, the race painfully bearing its best fruitage only for garnering beyond its limits! And how unfair that the noblest of all souls, those which are eager to use their acquisitions for the help of the struggling mass behind, were to be cut off from all such opportunity, forbidden to bless and elevate and inspirit so needy a humanity! Here again the power of an endless life, the force of that most vigorous and vital of all motives—love of man, would seem to demand, exact, compel a state of things which should make possible its exercise, a return to earth that it might be expended and the race be helped. Theosophy declares that this is just what happens, that souls do thus return and save to the world the qualities which had developed upon the world, that the wealth of accumulated experience is ever swelling, that even when the evolved Mahâtman has overpassed all need for incarnations he voluntarily dwells within the compass of earth in order that, unseen but potent, he can still labour for the humanity from which he has emerged.

Theosophy takes its stand upon the rock of an immemorial record and looks out upon the universe. From the impenetrable depths of the Divine it sees pour forth a flood of vitality. Spreading through all matter, this quickens all with a thrill of life. Worlds and systems form under Law decreed by the Supreme, innumerable varieties of living beings fill them and the space which parts them. On every plane, in every zone, through every region, is the exhaustless affluence of the God-derived vitality. Man crowns the creative output—not Man in his lower stages as we see him, weak, ignorant,

vacillating, the toy of desire and impulse and passion, dull to the highest realities of existence and eager for the least, but Man as the unique combination of body, soul, and spirit, uniting the actualities of mind and matter, but with possibilities of an evolution enriched from the essence of both. Theosophy traces the process by which this crown of creation came about, and then the further process by which his development goes on beyond the material realm to the very loftiest pinnacles where it merges into the Divine. And all through the universe which surrounds and nourishes and uplifts this being who is winging his way to Divinity, there throbs the pulse of a ceaseless life that has its origin in God and would make God-like all creation. Everything feels its impact. New shapes succeed old, combinations dissolve that better ones may form, types merge into those superior, but nothing dies, for the vital wave pours ever from its source and has no break or stoppage. Thought, purpose, affection, all the outcome of mind and soul, share the common vigour and the common immortality. They have an aim—the perfection of the evolving man, and as that perfection falls not short of the Divine, and as to the Divine there is no end, their endless life ensures their continuity, and the power of that life ensures that nothing shall be lost in its influence, nothing really die, however many the transformations into higher type and richer quality. And because these transformations must go on till their further issue is lost in that effulgence of glory which no man hath seen or can see, the expanding soul is reborn again and again into the training-school of earth, numberless incarnations making possible the ripening of every noble thought and spiritual grace, bringing to just completion all the forces which the experience of lives has aroused. Character stores up their fruits. Gradually the nature mounts above those interests which had earlier charmed it and forced it through painful discipline to see their insufficiency; the vision of the hitherto-unseen clears; realities take hold of the aspiring spirit; the eternal supplants the temporal. Steadily advances mental illumination and moral purification; as hindrances are pressed aside, that normal state ensues when unity with the great whole is sensed and welcomed; isolation would cause a shudder as severing from the vital All; the soul yearns for more absolute identification with the vitality of which it feels a part; it thirsts for greater conscious-

ness of the endless life. And that thirst is the guarantee of assuagement. He who perceives it in himself may know that he has evolved to a point where the future throws its outlines upon the present, that his emotion is a history and a hope. Incarnations off, perhaps, yet no less certain, there will come an epoch when that thirst will be assuaged. The endless life has already permeated his being; its thrill stimulates his motive and nerves his endeavour; throbbing through him, it awakens purpose and will and anticipation; never dying or abating, it cannot ebb away from the soul it has once suffused; and its power will at last bear him on its swelling crest to the exultation of an abounding immortality.

ALEXANDER FULLERTON.

POWER, KNOWLEDGE, AND LOVE

Power neither put forth blindly nor controlled
 Calmly by perfect knowledge : to be used
 At risk, inspired or checked by hope or fear.
 Knowledge—not Intuition, but the slow,
 Uncertain fruit of an enhancing toil
 Strengthened by love—Love not serenely pure,
 But strong from weakness, like a chance sown plant
 Which cast on stubborn soil, puts forth strange buds,
 And softer stains unknown in happier climes.

—BROWNING.

In the great unfoldment of human development three distinct lines of activity may be traced as soon as humanity emerges from the semi-unconscious condition in which we find it in the early beginnings of human evolution. But these lines of activity as manifested in humanity are but the reflection, or perhaps, to speak more correctly, the outermost ring of that force which is itself the source and origin of all activity, and it will be profitable to consider the scope and value of each aspect of these three great characteristics of human action which we recognize as the qualities of Power, Knowledge and Love.

These qualities have been spoken of as characterizing *human*

activity, but it must not be considered that they are to be found *only* in human development; this indeed is far from being the case, but evolution even of the life evolving on this scheme of worlds is of such a vast, such an overpowering magnitude, that the mind fails to grasp the whole idea at once. It seems therefore as well to limit our thought, for the time being, to the human, although it may well be that even the first beginnings of evolving life show the manifestation of the same characteristics. With reference to this we find that so far as the studies of the evolutionist have gone, they tend to show that not only is there an evolution of structure and function in the physical body, but that the mind and the moral and social sentiments have equally had their beginning and development in sub-human life. Occult teaching confirms and strengthens this view inasmuch as we are told that the evolving sub-human life is the potentiality which through expansion in successive manifestations at last becomes the fitting instrument to receive the second birth of the spirit.

We shall therefore confine ourselves to the characteristics of the three qualities as we find them in the human kingdom. As soon as conscious individual life begins, we see in every action an expression of one or the other of these three main characteristics, and it is proposed here first to take the three types of action as they are often to be met with among men and women, to consider their more perfect unfoldment in the masters and teachers of our race, the order and value of each aspect in the development of the individual, and lastly what relation exists between them as parts of a whole.

In taking examples of the three types of action it must not be supposed that any one of these three characteristics are ordinarily to be found absolutely separate from the others; there are certain cases in which this may occur, but these special cases may be reserved for further consideration. In average men and women we generally find the three characteristics more or less co-existing in the same individual, but we do often find one more prominent than another. For instance, taking the qualities in order, we find an individual whose special characteristic seems to be power. By sheer force of will he attains his end, in any society he is the dominant spirit, he does not care for or seek so much the love of his fellows as the

power to mould or lead them by his will. He is masterful and domineering, and can ill support that others should hold the same position as himself. Then again we see the man whose bent of mind and will is fixed on the acquirement of knowledge, the object of his research is different in different cases, it may be some branch of literature or some enquiry into facts of science. But the mind becomes narrowed to the mere acquisition of learning, and the soul is starved for the want of human sympathy and love. The last type is the man of whom it is so often said in excuse for faults of judgment that "his heart is good" that "he means well." It is true he does mean well, he has a general kindness towards all men, but for lack of knowledge and the will and power to execute, his good intentions are too often fruitless and even become harmful to his fellows.

It will be observed in the heading to this paper that the words have been placed in a particular order, and it is necessary to draw attention to this order, Power, Knowledge and Love, as it serves to indicate an important consideration as to the sequence in which the qualities should be developed.

We will consider the qualities first separately in this order before we try to trace their relation to one another. Let us begin with the attribute of power. It implies maturity and fulness of nature and development. That which is immature has not the capacity to exercise and use its qualities to their full extent. We often see a little child with its feeble strength trying to carry the burden or do the work of a mature man. We smile at its puny efforts for we know it is powerless to effect its object. Power then is the crown of the developed life, and therefore we place it foremost as the goal of development. Let us for a moment consider this quality of power in its ultimate development. Think of some of the ways in which power shows itself around us. We see its effects in the visible world of matter; it moulds and combines, it directs and controls. It is power, or what is technically termed force, that holds the universe of atoms together, so that they aggregate in order, forming solid rock or living cell. It is this power or force that we recognize in the sequence of cause and effect, it is this that we conceive of as law and that makes each tiny bud of life unfold after its kind and type.

This is its touch upon the blossomed rose,
 The fashion of its hand shaped lotus-leaves ;
 In dark soil and the silence of the seeds
 The robe of Spring it weaves.

These are some of the workings of power in the visible world,
 but power has also its sphere of action in the unseen—

men's hearts and minds.
 The thoughts of peoples and their way and wills,
 Those, too, the great Law binds.

To be one with such power as that may well draw the desire and imagination even of the most unselfish, because it is a power which holds the possibility to help the suffering, to aid in the development of the human race, to guide those kingdoms less advanced, in fact it means the unfoldment of that which we blindly strive for in our most earnest endeavours for the good of mankind. It is a power that can pass beyond the physical for it can work on a plane of being shut off as yet, for most of us at least, from our feeble sense-perception. This power in the vista it unfolds may well seem god-like to our limited vision, and yet it is that power which awaits the human soul at a certain stage of its upward path.

In considering the characteristic of knowledge the sphere of thought that we have to deal with is as extended as that which we attempted to realize in reference to the sphere of power. Knowledge is co-extensive with the mind, and therefore there can be no subject that the mind can even dimly conceive of that will not be the legitimate province of knowledge. In our present stage of development we can only touch the negative or relative aspect of knowledge, because the positive requires realization, and our highest truth is but the recognition of that aspect of the real which we are able to understand. Knowledge therefore pre-supposes realization; it is also of two kinds. The first is direct perception, that is to say cognition; the immediate contact of the cognitive faculty with that which is to be known. This knowledge is final and complete in itself, and is obtained by direct spiritual perception. The second form of knowledge requires the intervention of media or means, and necessitates action on the part of the knower. As said in the *Muṇḍakopaniṣhad*: "Two sciences are to be known, thus it has ever been, as they who know God say, the higher and the lower."

In the Agni Purâṇa knowledge is also given as two-fold, as Parâ Vidyâ and Aparâ Vidyâ, that is to say, knowledge by which Brahm may be known and knowledge by which temporary gain of any kind may be acquired. In this Purâṇa 369 chapters are occupied in the discussion of every conceivable description of knowledge, and the last twelve chapters wind up with the essentials for perfect knowledge, and it is clearly shown that all short of this supreme knowledge is the lower and temporary.

This supreme knowledge is not synonymous with intellectual activity, but signifies a certain state where the knower realizes the thing in itself. Intellectual activity is concerned with the past alone, for the intellect has to receive the impression before it can deal with it, its province is the world of experience, its medium sense perception and brain function. Far otherwise is it with Parâ Vidyâ or perfect knowledge, for, as before said, this knowledge is the direct perception of truth. There is no necessity in this case for media of any kind, no brain impression is required, for true Vidyâ at once exerts a compelling power on the spiritual faculty that cognizes.

Masters of Wisdom there are who have entered on this kingdom of true knowledge; henceforward the demon of doubt can no longer assail them. We can but dimly foreshadow what this may mean, reverently be it said that *all* knowledge is not yet theirs, for the realm of knowledge is co-extensive with infinity and the infinite lies yet beyond. But for a moment let us pause before this conception of the light of true Vidyâ. How slowly and painfully have the wisest of men acquired their knowledge in the realm of science. Step by step through effort and many trials and much error they have wrested the secrets from Nature, but for those who have entered on the kingdom of true knowledge Nature has no secrets. They realize the hidden cause where we with painful struggle can but discern the effect. And in that dark side, the shadow side of life, where the deep mystery of pain and evil confronts us, the many coloured strands of sorrow and of joy unroll the pattern of progress before the eye of wisdom, and the web and woof of human destiny is complete and clear to their true-seeing gaze. What would not many of us give to unravel some of the tangled skeins of life with this knowledge so as to know the best methods by which we also may join in the work of advancing the great purpose of life! And yet,

if we will, this power to do and the knowledge how to do may be ours as the goal of our endeavour.

We now come to the third division of our subject. Before we see what is the relation of these three to each other in their action on the development of the human ego, let us consider what it is to love, let us take the old-time example of the mother's love for her young child. It comes the nearest perhaps in its limited aspect of imaging what love signifies, although the element of selfishness, which restricts the manifestation of that love to the one object, removes it very far from being an example of the love which has brought forth the universe from itself. As far however as the recipient of the love is concerned and the relation that exists between the mother and child, we do find an example of the principle that is involved in love. Love is the unifying principle, there is no separate interest, love identifies itself with the object loved and the two are as one. Should danger threaten the child the mother does not stop to consider her own danger, but is ever ready to protect even to the sacrifice of her own life.

We may consider love from its inception to its end as consisting of four stages. There is the slavish instinct, the love which can only see a master who has to be obeyed, although the obedience may be willingly given, but there is no community of thought or feeling; then there is the filial aspect of love, here there is already a great advance; there is also the love of friend for friend; but it is not till love rises to the stage in which it is synonymous with unity that love expands to its perfect unfoldment. We have glimpses of that love among us; but it is but a glimpse of that stage in which love has its full development. Shall a mother forget her sucking child? Yea, she may forget, friend may prove untrue to friend, but he who has once tasted of the fulness of this love shall never forget.

It is this love which is the crown and glory of the Buddhas of Compassion. Truly it has been said that by sacrifice the world was created, by sacrifice the world is sustained. It is the setting free of the spiritual force of love, which is the work done by the Lords of Manifestation, who thus give the possibility for new channels to arise, through which this infinite life-principle spreads and unfolds itself in ever-widening range. Nirmânakâyas,

Buddhas, Adepts and Renunciators each—as he attains carries on and gives forth this sacrifice which is the life of the world.

We are accustomed to speak of it as sacrifice, and to the one who receives it has the aspect of sacrifice, for we can only see the arc of love as it bends down towards us, but in reality it is the perfect circle, and there must be no thought of pain or sorrow associated with this idea of sacrifice which is really love, for its very nature and essence is bliss, and it is only where limitation arises that the notion of sacrifice and pain comes in. The out-pouring is bliss, but where undevelopment places a barrier to that out-going spiritual force, then we get what appears to be sacrifice. It is love as seen from the other side, the highest love, the true out-pouring of that force which, passing through manifestation, becomes itself the magnet drawing with it in its return to its own plane all the evolving potentialities of infinity.

The divine love of a Buddha is this love turned to the special need of the human race in its painful march through time. This all-embracing love is the giving forth to all, that all may rise in this union of being. We cannot in our highest moments do more than faintly image this love, but yet we may feel its power, and its life must permeate our being would we rise to become the co-workers with those who have passed before us on the path.

FRANCESCA ARUNDALE.

(To be concluded.)

INVISIBLE HELPERS.

It is one of the most beautiful characteristics of Theosophy that it gives back to people in a more rational form everything which was really useful and helpful to them in the religions which they have outgrown. Many who have broken through the chrysalis of blind faith, and mounted on the wings of reason and intuition to the freer, nobler mental life of more exalted levels, nevertheless feel that in the process of this glorious gain a something has been lost—that in giving up the beliefs of their childhood they have also cast aside much of the beauty and the poetry of life. If, however, their karma in the past has been sufficiently good to earn for them the opportunity of coming under the benign influence of Theosophy, they very soon discover that even in this particular there has been no loss at all, but an exceeding great gain—that the glory and the beauty and the poetry are there in fuller measure than they had ever hoped before, and no longer as a mere pleasant dream from which the cold light of common-sense may at any time rudely awaken them, but as truths of nature which will bear investigation—which become only brighter, fuller, and more perfect as they are more accurately understood.

A marked instance of this beneficent action of Theosophy is the way in which the invisible world, which before the great wave of materialism engulfed us used to be regarded as the source of all living help, has been restored by it to modern life. All the charming folk-lore of the elf and the brownie, of the spirits of air and water, of the forest, the mountain and the mine, is shown by it to be no mere meaningless superstition, but to have a basis of actual and scientific fact behind it. Its answer to the great fundamental question, "If a man die, shall he live again?" is equally definite and scientific, and its teaching on the nature and conditions of the life after death throws a flood of light upon much that, for the

Western world at least, was before wrapped in impenetrable darkness.

Among the beautiful conceptions which Theosophy has restored to us stands pre-eminent that of the great helpful agencies of nature. The belief in these has been world-wide from the earliest dawn of history, and is universal even now outside the narrow domains of protestantism, which has emptied and darkened the world for its votaries by its attempt to do away with the natural and perfectly true idea of intermediate agents, and reduce everything to the two factors of man and deity—a device whereby the conception of deity has been infinitely degraded, and man has remained unhelped. A moment's thought will show that the ordinary view of providence—the conception of an erratic interference by the central power of the universe with the result of his own decrees—would imply the introduction of partiality into the scheme, and therefore of the whole train of evils which must necessarily follow upon its heels. The Theosophical teaching, that a man can be thus specially helped only when his past karma has been such as to deserve this assistance, is free from this serious objection, and it furthermore brings back to us the older and far grander conception of an unbroken ladder of living beings extending down from the Logos Himself to the very dust beneath our feet.

In the East the existence of the invisible helpers has always been recognized, though the names given and the characteristics attributed to them naturally vary in different countries; and even here in Europe the Greek stories of the constant interference of the gods in human affairs, and the Roman legend that Castor and Pollux led the legions of the infant republic in the battle of Lake Regillus, have their legitimate successors in mediæval tales of saints who appeared at critical moments and turned the fortune of war in favour of the Christian hosts, or of guardian angels who sometimes stepped in and saved a pious traveller from what would otherwise have been certain destruction.

Even in this incredulous age and amidst the full whirl of our nineteenth-century civilization, in spite of the dogmatism of our science and the deadly dulness of our protestantism, instances of intervention inexplicable from the materialistic standpoint may still be found by anyone who will take the trouble to collect them; and

one very remarkable feature of these more recent examples is that the intervention has nearly always been directed towards the helping or saving of children.

An interesting case which occurred in London only a few years ago was connected with the preservation of a child's life in the midst of a terrible fire, which broke out in a street near Holborn, and entirely destroyed two of the houses there. The flames had obtained such hold before they were discovered that the firemen were unable to save the houses, but they succeeded in rescuing all the inmates except two—an old woman who was suffocated by the smoke before they could reach her, and a child about five years old, whose presence in the house had been forgotten in the hurry and excitement of the moment.

The mother of the child, it seems, was a friend or relative of the landlady of the house, and had left the little creature in her charge for the night, because she was herself obliged to go down to Colchester on business. It was not until everyone else had been rescued, and the whole house was wrapped in flame, that the landlady remembered with a terrible pang the trust that had been confided to her. It seemed hopeless then to attempt to get at the garret where the child had been put to bed, but one of the firemen heroically resolved to make the desperate effort, and, after receiving minute directions as to the exact situation of the room, plunged in among the smoke and flame.

He found the child, and brought it forth entirely unharmed; but when he rejoined his comrades he had a very singular story to tell. He declared that when he reached the room he found it in flames, and most of the floor already fallen; but the fire had curved round the room towards the window in an unnatural and unaccountable manner, the like of which in all his experience he had never seen before, so that the corner in which the child lay was wholly untouched, although the very rafters of the fragment of floor on which his little crib stood were half burnt away. The child was naturally very much terrified, but the fireman distinctly and repeatedly declared that as at great risk he made his way towards it he saw a form like an angel—here his exact words are given—a something “all gloriously white and silvery, bending over the bed and smoothing down the counterpane.”

Another curious feature of the story is that the child's mother found herself unable to sleep that night down at Colchester, but was constantly harassed by a strong feeling that something was wrong with her child, insomuch that at last she was compelled to rise and spend some time in earnest prayer that the little one might be protected from the danger which she instinctively felt to be hanging over him. The intervention was thus evidently what a Christian would call an answer to prayer; a Theosophist, putting the same idea in more scientific phraseology, would say that her intense outpouring of love constituted a force which one of our invisible helpers was able to use for the rescue of her child from a terrible death.

A remarkable case in which children were abnormally protected occurred on the banks of the Thames near Maidenhead a few years earlier than our last example. This time the danger from which they were saved arose not from fire but from water. Three little ones, who lived, if I recollect rightly, in or near the village of Shottesbrook, were taken out for a walk along the towing-path by their nurse. They rushed suddenly round a corner upon a horse which was drawing a barge, and in the confusion two of them got on the wrong side of the tow-rope and were thrown into the water. The boatman, who saw the accident, sprang forward to try to save them, and he noticed that they were floating high in the water "in quite an unnatural way, like," as he said, and moving quietly towards the bank. This was all that he and the nurse saw, but the children each declared that "a beautiful person, all white and shining," stood beside them in the water, held them up and guided them to the shore. Nor was their story without corroboration, for the bargeman's little daughter, who ran up from the cabin when she heard the screams of the nurse, also affirmed that she saw a lovely lady in the water dragging the two children to the bank.

Without fuller particulars than the story gives us, it is impossible to say with certainty from what class of helpers this "angel" was drawn; but the probabilities are in favour of its having been a developed human being functioning in the astral body, as will be seen when later on we deal with this subject from the other side, as it were—from the point of view of the helpers rather than the helped.

A case in which the agency is somewhat more definitely distinguishable is related by the well-known clergyman, Dr. John Mason Neale. He states that a man who had recently lost his wife was on a visit with his little children at the country house of a friend. It was an old, rambling mansion, and in the lower part of it there were long dark passages, in which the children played about with great delight. But presently they came upstairs very gravely, and two of them related that as they were running down one of these passages they were met by their mother, who told them to go back again, and then disappeared. Investigation revealed the fact that if the children had run but a few steps farther they would have fallen down a deep uncovered well which yawned full in their path, so that the apparition of their mother saved them from almost certain death.

In this instance there seems no reason to doubt that the mother herself was still keeping a loving watch over her children from the astral plane, and that her earnest wish to warn them of the danger into which they were so heedlessly rushing gave her the power to make herself visible and audible to them for the moment—or perhaps merely to impress their minds with the idea that they saw and heard her. It is possible, of course, that the helper may have been someone else, who took the familiar form of the mother in order not to alarm the children; but the simplest hypothesis is to attribute the intervention to the action of the ever-wakeful mother-love itself, undimmed by passage through the gates of death.

This mother-love, being one of the holiest and most unselfish of human feelings, is also one of the most persistent on higher planes. Not only does the mother who finds herself upon the lower levels of the astral plane, and consequently still within touch of the earth, maintain her interest in and her care for her children as long as she is able to see them, but after her entry into Devachan these little ones are still the most prominent objects in her thought, and the wealth of love that she lavishes upon the images which she there makes of them pours down upon her living offspring still struggling in the world, and surrounds them with living centres of beneficent force which may not inaptly be described as veritable guardian angels.

Not long ago the little daughter of one of our English bishops

was out walking with her mother in the town where they lived, and in running heedlessly across a street the child was knocked down by the horses of a carriage which came quickly upon her round a corner. Seeing her among the horses' feet, the mother rushed forward, expecting to find her very badly injured, but she sprang up quite merrily, saying, "Oh, mamma, I am not at all hurt, for something all in white kept the horses from treading upon me, and told me not to be afraid."

A case which occurred in Buckinghamshire, somewhere in the neighbourhood of Burnham Beeches, is remarkable on account of the length of time through which the physical manifestation of the succouring agency seems to have maintained itself. It will have been seen that in the instances hitherto given the intervention was a matter of but a few moments, whereas in this a phenomenon was produced which appears to have persisted for more than half an hour.

Two of the little children of a small farmer were left to amuse themselves while their parents and their entire household were engaged in the work of harvesting. The little ones started for a walk in the woods, wandered far from home, and then managed to lose their way. When the weary parents returned at dusk it was discovered that the children were missing, and after enquiring at some of the neighbours' houses the father sent servants and labourers in various directions to seek for them. Their efforts were, however, unsuccessful, and their shouts unanswered; and they had reassembled at the farm in a somewhat despondent frame of mind, when they all saw a curious light some distance away moving slowly across some fields towards the road. It was described as a large globular mass of rich golden glow, quite unlike ordinary lamplight; and as it drew nearer it was seen that the two missing children were walking steadily along in the midst of it. The father and some others immediately set off running towards it; the appearance persisted until they were close to it, but just as they grasped the children it vanished, leaving them in the darkness.

The children's story was that after night came on they had wandered about crying in the woods for some time, and had at last lain down under a tree to sleep. They had been roused, they said, by a beautiful lady with a lamp, who took them by the hand and

led them home; when they questioned her she smiled at them, but never spoke a word. To this strange tale they both steadily adhered, nor was it possible in any way to shake their faith in what they had seen. It is noteworthy, however, that though all present saw the light, and noticed that it lit up the trees and hedges which came within its sphere precisely as an ordinary light would, yet the form of the lady was visible to none but the children.

All the above stories are comparatively well-known, and may be found in some of the books which contain collections of such accounts; but the two instances which I am now about to give have never been in print before, and both occurred within the last ten years—one to myself, and the other to a very dear friend of mine, a prominent member of the Theosophical Society, whose accuracy of observation is beyond all shadow of doubt.

My own story is a simple one enough, though not unimportant to me, since the interposition undoubtedly saved my life. I was walking one exceedingly wet and stormy night down a quiet back street near Westbourne Grove, struggling with scant success to hold up an umbrella against the savage gusts of wind that threatened every moment to tear it from my grasp, and trying to think out as I laboured along the details of some work upon which I was just then engaged. With startling suddenness a voice which I know well cried in my ear, "Spring back!" and in mechanical obedience I started violently backwards almost before I had time to think. As I did so my umbrella, which had swung forward with the sudden movement, was struck from my hand, and a huge metal chimney-pot crashed upon the pavement less than a yard in front of my face. The great weight of this article and the tremendous force with which it fell make it absolutely certain that but for the warning voice I should have been killed on the spot; yet the street was empty, and the voice that of one whom I knew to be seven thousand miles away from me, as far as the physical body was concerned.

Nor was this the only occasion upon which I received assistance of this super-normal kind, for in early life, long before the foundation of the Theosophical Society, the apparition of one recently dead prevented me from committing what I now see would have been a serious crime, although by the light of such knowledge as I then had it appeared not only a justifiable but even a laudable action.

Again at a later date, though still before the foundation of this Society, a warning conveyed to me from a higher plane amid most impressive surroundings enabled me to prevent another man from entering upon a course which I now know would have ended disastrously. So it will be seen that I have a certain amount of personal experience to strengthen my belief in the doctrine of invisible helpers.

The other case is a very much more striking one. One of our members, who gives me permission to publish her story, but does not wish her name mentioned, once found herself in very serious physical peril. She happened to be in a certain town where an illegal demonstration of some sort was taking place, and, with the best possible intentions, though with more courage than discretion, she placed herself between a riotous crowd and a body of police whose orders were to disperse the mob. Duty must be done, whatever stands in the way, and in spite of our member's presence the police charged that crowd. In an instant she found herself in the very centre of a dangerous fracas, and, seeing several men struck down and evidently badly hurt close to her, was in momentary expectation of a similar fate, since escape seemed quite impossible. Just then she felt a sort of semi-unconsciousness seize upon her, and as the thought flashed into her mind that she must somehow have been wounded without knowing it, she experienced a sensation of being lifted into the air, and at the same moment, as it seemed, she found herself standing quite uninjured and entirely alone in a small bye-street parallel with the one in which the disturbance had taken place. She still heard the noise of the struggle, and while she stood wondering what on earth had happened to her, two or three who had escaped from the crowd came running round the corner of the street, and on seeing her expressed great astonishment and pleasure, saying that when the brave lady so suddenly disappeared from the midst of the fight they had felt certain that she had been struck down.

At the time no sort of explanation was forthcoming, and she returned home in a very mystified condition; but when at a later period she mentioned this strange occurrence to Madame Blavatsky she was informed that, her karma being such as to enable her to be saved from the consequences of her well-intentioned rashness, one

of the Masters had specially sent some one to protect her in view of the fact that her life was needed for the work.

Nevertheless the case remains a very extraordinary one, both with regard to the great amount of power exercised and the unusually public nature of its manifestation. It is not difficult to imagine the *modus operandi*: she must have been lifted bodily over the intervening block of houses, and simply set down in the next street; but since her physical body was not visible floating in the air, it is also evident that a veil of some sort (probably of etheric matter) must have been thrown round her while in transit.

If it be objected that whatever can hide physical matter must itself be physical, and therefore visible, it may be replied that by a process familiar to all occult students it is possible to bend rays of light (which under all conditions at present known to science, travel only in straight lines unless refracted) so that after passing round an object they may resume exactly their former course; and it will at once be seen that if this were done that object would to all physical eyes be absolutely invisible until the rays were allowed to resume their normal course. I am fully aware that this one statement alone is sufficient to brand this article as nonsense in the eyes of the scientist of the present day, but I cannot help that; I am merely stating a possibility in nature which the science of the future will no doubt one day discover, and for those who are not students of occultism the remark must wait until then for its justification.

The process, as I say, is comprehensible enough, but the phenomenon still remains an exceedingly dramatic one, while the name of the heroine of the story, were I permitted to give it, would be a guarantee of its accuracy to all my readers.

But these stories, all referring as they do to what would commonly be called angelic intervention, illustrate only one small part of the activities of our invisible helpers. Before, however, we can profitably consider the other departments of their work it will be well that we should have clearly in our minds the various classes of entities to whom it is possible these helpers may belong. Let that, then, be the portion of our subject to be next treated.

C. W. LEADBEATER.

(*To be continued.*)

THE NEW Gnostic MS.

LAST month's "On the Watch-Tower" contained a note on the newly discovered Gnostic MS., in which note it was erroneously stated that no further information was at present procurable. Immediately after writing the paragraph I received from Berlin an important article which appeared in the Transactions of the Royal Prussian Academy of Sciences (Kgl. preuss. Acad. d. Wissenschaften) on July 16th.

Dr. Carl Schmidt's interesting communication, entitled "A Pre-irenæic Gnostic Original Work in Coptic" (Ein vorirenaisches gnostisches Original-werk in koptischer Sprache) proves the enormous importance of the happy discovery, and makes us look forward to a translation of these precious documents with great expectations. Dr. Schmidt's paper is of course exceedingly technical and learned, but the following summary will give the reader a general idea of a subject which at present can only appeal to a very limited number of specialists, but which ought to be familiar to all serious theosophical students.

In January last Dr. Rheinhardt at Cairo procured from a dealer of antiquities from Akhmîn this precious papyrus MS., which he asserted had been discovered by a fellah in a niche in a wall. The MS. is now in the Berlin Egyptian Museum, each leaf being carefully protected with glass.

Unfortunately the MS. is not entirely perfect; it originally contained 142 pages, six of which are now missing; each page contains about eighteen to twenty-two lines. The writing is of extraordinary beauty and points to the fifth century.

After a short preface, the MS. bears the superscription "Gospel according to Mary," and on p. 77 the subscription "Apocryphon of John"; immediately on the same page follows the title "Wisdom of Jesus Christ," and on p. 128 the same subscription; the next page begins without a title, but at the end of the MS. we find the subscription "Acts of Peter."

The MS. therefore, contains three distinct treatises, the "Gospel of Mary" and the "Apocryphon of John" being the same piece.

The first work begins with the words: "Now it came to pass on one of these days, when John, the brother of James—the sons of Zebedee—had gone up to the temple, that a Pharisee, named Ananias (?) came unto him and said unto him: 'Where is thy Master, that thou dost not follow him?' He said unto him: 'From whence he came thither is he gone (?).' The Pharisee said unto him: 'With deceit hath the Nazaræan deceived thee, for he hath . . . you and made away with the tradition of your fathers.' When I heard this I went away from the temple to the mountain, unto a solitary place, and was exceedingly sorrowful in heart and said: 'How now was the Saviour chosen; and wherefore was he sent to the world by his Father who sent him; and who is his Father; and what is the formation of that æon to which we shall go?'"

Whilst he is sunk in these thoughts, the heavens open and the Lord appears to him and to the disciples, in order to resolve his doubts. The Saviour then leaves them, and again they are sorrowful and weep. They said: "How can we go to the heathen and preach the gospel of the kingdom of the Son of Man; if they have not received him, how will they receive us?"

Then Mary arose and having embraced them all, spake unto her brethren: "Weep not, and be not sorrowful, nor doubt, for his grace will be with you all and will overshadow you. Let us rather praise his goodness that he hath prepared us, and made us to be men."

Peter requests her to proclaim what the Lord had revealed to her, thus acknowledging the great distinction which the Lord had always permitted her above all women. Thereupon she begins the narrative of an appearance of the Lord in a dream; unfortunately some pages are here missing.

Hardly has she finished, when Andrew arises and says that he cannot believe that the Lord has given such novel teachings. Peter also rejects her testimony and chides her. And Mary in tears says unto him: "Peter, of what dost thou think? Believest thou that I have imagined this only in myself, or lied as to the Lord?"

And now Levi comes forward to help Mary, and chides Peter as an eternal quarreller. How the dispute went on we cannot determine, as two pages are missing. On p. 21 a new episode begins which continues to the end of the first treatise without a break.

The Lord appears again to John, and John immediately repairs to his fellow-disciples and relates what the Saviour had revealed unto him.

Dr. Schmidt suggests that the original title was the Apocalypse or Revelation, and not the Apocryphon of John.

The book of the "Wisdom of Jesus Christ" begins with the words: "After his resurrection from the dead his twelve disciples and seven women disciples had gone into Galilee to the mount which . . . for they were in doubt as to the hypostasis of the All . . . as to the mysteries and holy economy. Then did the Saviour appear unto them not in his prior form but in the invisible spirit. His form was that of a great angel of light, his substance indescribable, and he was not clothed in flesh that dieth, but in pure, perfect flesh, as he taught us on the mountain in Galilee which was called. . . . He said: 'Peace be unto you; my peace I give unto you.' And they were all astonished and were afraid."

And the Lord bids them lay all their questions before him; and the several disciples bring forward their doubts and receive the desired replies.

The "Acts of Peter" are likewise of Gnostic origin, and belong to the great group of apocryphal stories of the Apostles. The third document treats of an episode from the healing-wonders of Peter.

The importance of the whole MS. is not only that it hands down to us three hitherto unknown Gnostic writings, but especially that it gives us a work which was known to Irenæus, our first important "authority" on Gnosticism among the Fathers—a work from which he made extracts, but without giving the sources of his information or quoting the title of the book. This work is the "Gospel of Mary."

Irenæus begins the last section of his first Book (29-31) with the words: "And besides these, from among those whom we have before mentioned as followers of Simon, a multitude of Barbelo-Gnostics hath arisen, and they have shown themselves as mushrooms from the ground."

In cap. 29 he mostly treats of a group of so-called Barbelo-Gnostics, with regard to whom he gives the contents of one of the books they used, a teaching which we do not find put forward by either the earlier or later hæresiarchs. Theodoret (I. 13) among the rest of the Refutators alone knows of this teaching, and he simply copies Irenæus.

This source is our "Gospel of Mary," and we can now for the first time control Irenæus point by point, and see how little the Church Father succeeded or could succeed in reproducing the exceedingly complicated system of the Gnostic Schools. A few examples will be sufficient to abundantly establish this point.

Irenæus begins his exposition with these words: "Some of them suppose a certain never ageing Æon in a Virginal Spirit, whom they named Barbelo. Where they say is a certain unnameable Father."

This "Father of All" is characterized in our new document (p. 22) as the Invisible; as Pure Light, in which no one can see with mortal eyes; as Spirit, for no one can imagine how He is formed; the Everlasting, the Unspeakable; the Unnameable, for no one existed before Him to give Him a name. Of Him it is said: "He thinketh His Image alone and beholdeth it in the Water of pure Light which surroundeth Him. And His Thought energized and revealed herself, and stood before Him in the Light-spark; which is the Power which existed before the All, which Power hath revealed itself; which is the perfect Forethought of the All; the Light, the Likeness of the Light, the Image of the Invisible; that is, the perfect Power, the Barbelo, the Æon perfect in glory—glorifying Him, because she hath manifested herself in Him and thinketh Him. She is the first Thought, his Image; she becometh the First Man; that is, the Virginal Spirit, she of the triple Manhood, the triple-powered one, the triple-named, triple-born; the Æon which ages not, the Man-woman, who hath come forth from His Forethought."

According to this, the "Father of the All" stands at the head of the system, the "Invisible." After Him comes His "Image," that is, the "Barbelo," the "perfect Power," the "unaging Æon" of Irenæus.

By thinking of His Image, His Thought reveals herself in the Light-spark, that is, in Barbelo.

Irenæus gives all this in a short, incomprehensible abstract as follows: "And that He was fain to manifest Himself to the same Barbelo. And that Thought came forth and stood before Him, and asked for Foreknowledge."

Our text then proceeds: "And Barbelo besought Him to give unto her Foreknowledge. He nodded, and when he had thus nodded assent, Foreknowledge manifested herself and stood with Thought, that is Forethought, and glorified the Invisible and the perfect Power, the Barbelo, for that through her she had come into existence.

"Again this Power besought that Incorruptibility be given unto her. He nodded, and when he had thus nodded assent, Incorruptibility manifested herself and stood with Thought and Foreknowledge, glorifying the Invisible and Barbelo, in that through her she had come into existence.

"For their sakes she besought that Everlasting Life be given them. He nodded, and when He had thus nodded assent, Everlasting Life manifested herself, and they stood and glorified Him and Barbelo, because through her they had come into existence in the manifestation of the Invisible Spirit.

"This is the pentad of the Æons of the Father, that is, the First Man, the Image of the Invisible; that is, Barbelo, and Thought, and Foreknowledge, and Incorruptibility and Life Everlasting."

At the request of Barbelo, also the Invisible causes to come forth after Thought, the three following feminine Æons, as Irenæus has it; "Thought asked for Foreknowledge; Foreknowledge also having come forth, again upon their petition came forth Incorruptibility; then afterwards Life Eternal; in whom Barbelo rejoicing, and looking forth into the greatness, and delighted with her conception, generated into it a Light like unto it; her they affirm to be the beginning of the enlightening and generation of all things; and that the Father seeing this Light anointed it with His goodness to make it perfect; and this they say is the Christ."

In this passage without doubt Irenæus had before his eyes the words: "He is the decad of the Æons, that is, he is the Father of the ingenerable Father. Barbelo gazed into Him fixedly . . . and she gave birth to a blessed Light-spark. Nor doth it differ from her in greatness. This is the Only-begotten, who hath manifested himself in the Father, the self-generated God, the first-born Son of the All, the pure Light-spirit. Now the Invisible Spirit rejoiced over the Light, which had come into existence, which had first of all manifested itself in the first Power—that is, His Forethought—of Barbelo. And He anointed him with his goodness, that he might be made perfect."

This Only-begotten is consequently identical with the Light or the Christ. Irenæus offers us here no enlightenment, and further on he only gives us the sentence: "Therefore the First Angel, who stands near the Only-begotten," etc.

The Only-begotten asks for Mind to be given him; when this has been done, he praises, as Mind, the Father and Barbelo.

Irenæus continues: "And this, they say, is Christ; who again requests, as they say, that Mind may be given to help him; and then came forth Mind; and after these the Father sends forth the Word."

In this place Irenæus has omitted a stage and quite forgotten the third male Æon, namely, Will. Our MS. gives us the following:

"The Invisible Spirit willed to energize. His Will energized and revealed itself and stood with the Mind and the Light praising Him. The Word followed the Will, for through the Word hath Christ created all things."

With this the upper Ogdoad is shut off from the Decad, the lower Æon proceeding from separate pairs.* Next we have the Self-begotten, from Thought the Word, of whom it is written: "Whom He hath honoured with great honour, because he came forth from His first Thought. The Invisible hath set him as God over the All. The true God gave him all powers, and made the truth that is in Him subject unto him, that he might think out the All."

Irenæus reproduces this as follows: "Then afterwards, of Mind and the Word, they say, was sent forth the Self-begotten, to represent the Great Light, and that he was highly honoured, and all things made subject unto him. And the Truth was sent out also with him, and that there is a conjunction of the Self-begotten and Truth."

From the Light of the Christ and the Incorruptible proceed forth four great Lights to surround the Self-begotten. Their names are Harmozêl, Ôroiaêl, Daveithe and Eleleth. From Will and Everlasting Life proceed four others: Charis, Synesis, Aisthesis and Phronesis. Irenæus writes:

"And from the Light which is Christ, and Incorruptibility, four Luminaries were sent forth to surround the Self-begotten; and that from Will again, and Life Everlasting four such emanations were sent forth to minister under the four Luminaries, which they call Grace (Charis), Free-will (Thelesis), Understanding (Synesis), and Prudence (Phronesis). And that Charis for her part was conjoined with the great and first Luminary; and this they will have to be the Saviour, and call him Harmogen; and Thelesis with the second, whom also they call Raguel; and Synesis with the third, whom they name David; and Phronesis with the fourth whom they name Eleleth."

This passage is of interest in many ways. We learn the correct names; we notice that three of them (Eleleth, Daveithe, Ôroiaêl), are also to be found in the Codex Brucianus, and thus we establish the relation of this important Codex with the first piece in our MS.; at the same time we have a proof that the Codex is of later origin than we were at first inclined to believe [?].

These proofs are sufficient to establish the point that the "Gospel

* It is impossible at present to attempt to analyze the system from the above fragments; it may, however, be suggested that the treatise is here exposing the three root phases, or moments of emanation, of the Pleroma, or ideal world: (a) the In-generable, (b) the Self-generable, and (c) the Generable—the Father, the Logos, the All—the Good, the Mind, the World-Soul, of Plato—the Brahman, Ishvara, Prakṛiti of the Upanishads. The Gnosis, however, is more elaborate than any other known system, and its idealistic intuitions of primal processes know no limits.—G. R. S. M.

of Mary," was composed before A.D. 180, and that the Greek original, from which the Coptic translation was made, was earlier than Irenæus. In the opinion of Dr. Schmidt, the work originated in Egypt. The School which used it was the same as that designated by Irenæus as the Barbelo-Gnostics, or as they usually called themselves, simply the Gnostics; this School was further subdivided into many single denominations whose names and teachings Epiphanius has given us in detail. Amongst them were circulated many books under the name of Mary; thus Epiphanius (*Hær.*, xxvi. 8), speaks of the "Questions of Mary," both the "Great" and the "Little," and even in xii. of the "Genealogy of Mary." Celsus had previously also met with this School, and perhaps was acquainted with our work, for he informs us that some heretics derive their origin from Mary and Martha, and gives the well-known diagram of the so-called Ophites. Yet more; our original work shows us that Irenæus "copied" from our book only up to a certain place; and in I. 30, he used a second work of the same School which had fallen into his hands.

So far Dr. Schmidt, whose interesting communication is followed by a note of Professor Harnack, the most famous biblical critic of our times. Professor Harnack gives his opinion as follows:

This find is of the first importance to primitive Church history; not only because we have one (or perhaps three) original Gnostic works of the second century—(is the "Wisdom of Jesus Christ" possibly the famous work of Valentinus?)—but kind fate has also added to our debt that Irenæus has quoted from one of the three treatises. We are thus for the first time in a position to control by the original the presentation of a Gnostic system as rendered by the Church Father. The result of this examination shows, as we might have expected, that owing to omissions, and because no effort was made to understand his opponents, the sense of the by no means absurd speculations of the Gnostics has been ruined by the Church Father. Another fact—which can only with the greatest difficulty be extracted from the writings of their opponents—is that the system treats of a psychological process within the first principle, which the Gnostics desired to unfold. Tertullian certainly says once (*Adv. Valent.*, iv.): "Ptolemæus, the pupil of Valentinus, split up the names and numbers of the æons into personified 'substances,' external to deity, whereas Valentinus himself had included these in the very summit of the godhead as the impressions of sensation and feeling"—but which of the Church Fathers has given himself the trouble thus to understand the speculations of Valentinus and of the other Gnostics?

According to Hippolytus (*Philos.*, vi. 42), the followers of the Gnostic Marcus complained of the misrepresentation of their teaching by Irenæus; the followers of our newly discovered book could also have complained of the incomprehensible fashion in which Irenæus had represented their teachings.

Thus we had previously known a Gnostic work which probably originated in Egypt in the second century, only through an epitome of it by a Gallic bishop about the year 185, and now we find it again in a Coptic translation of the fifth century; verily a paradoxical method of transmission!*

The student of Gnosticism and Theosophy will at once perceive that the importance of the new find cannot be over-estimated. The new documents throw light not only on the Codex Brucianus, but also on the system of the Pistis Sophia. We have now these three original sources on which to base our study of Gnostic theosophy, and there is hope that at last something may be done to rescue the views of the best Gnostic doctors from obscurity, and from the environment of pious refutation in which they have been previously smothered. The task of the theosophical student will now be to find appropriate terms for the technicalities of the Gnosis, place the various orders of ideas in their proper relation, and show that the method of the Gnosis which looked at the problems of cosmogony and anthropogony from above, may be as reasonable in its proper domain as are the methods of modern scientific research, which regard such problems entirely from below. We should not forget that men like Valentinus were theosophists, engaged on precisely the same studies as our modern theosophical students. The Stanzas of Dzyan are of the same nature as the Gnostic cosmogenesis, and a study of both will convince us of the similarity of source. Gnostic anthropogenesis has many points of similarity with modern theosophical ideas, and Gnostic psychology is in a great measure borne out by recent research. The Gnostic technical terms are no more difficult of comprehension than those found in modern theosophical writers; and there is an exact parallel between the varying use made of such terms by different writers on the Gnosis and the misrepresentation of the views of the Gnostics by the Church Fathers,

* If, however, the last chapters of Book I. of Irenæus are copied from the lost *Syntagma* of Justin or some other earlier work, as the best critics have previously maintained, then the original of our new document has a considerably earlier date than Schmidt or Harnack assign to it in the above Transaction.—G. R. S. M.

and the various meanings given to like terms by modern theosophical writers and the misrepresentation of such writers by their critics. The Gnostics were partly to blame themselves for their obscurity, and the Church Fathers were partly to blame for their misrepresentation. In brief, the same standard of criticism has to be applied to the writings of the Gnostics as the discriminating student has to apply to modern theosophical literature. It is true that we to-day speak openly of many things that the Gnostics wrapped up in symbol and myth, nevertheless our real knowledge on such subjects is not generally so very far in advance of the great doctors of the Gnosis; and now, as then, there are only a few who really know what they are writing about, while the rest copy, compare, adapt and speculate.

G. R. S. M.

THEOSOPHICAL ACTIVITIES.

EUROPEAN SECTION.

The eleventh Conference of the North of England Federation was held at Harrogate on Saturday, Sept. 26th. It was decided at the Council meeting to hold the conventions of the Federation four times per annum instead of every six months as hitherto, the next meeting taking place at Harrogate in February, 1897. Mr. Mead presided at the Conference and lectured on "The Lessons of the Past," a short discussion following. In the evening a general discussion took place on the best methods of introducing Theosophical ideas. A large number of members remained in Harrogate over Sunday to hear Mr. Mead's lecture on "The Wisdom of the Vedas." Mr. Mead, during his short North of England tour also lectured at Middlesbrough and at Bradford on the *Pistis Sophia*. Mrs. Hooper has lectured and held other meetings at Bristol, Exeter and Plymouth, where much interest is manifested.

We are glad to note that our old and valued colleague, Mons. D. A. Courmes, better known, perhaps, under the pseudonym Dac, is now permanently settled in Paris, 3, Rue du 29 Juillet. He is in charge, along with Dr. Pascal, of the French review, *Le Lotus Bleu*, and having now retired from the naval service, in which he held a high position, is able to devote himself even more effectually than hitherto, to the furtherance of Theosophical work.

Two new Branches of the Section have just been formed, one at

Haarlem in Holland, the third formed in that country, and a second in Zürich, Switzerland, several new members having entered through both Branches, which have been unofficial centres for a considerable time. The President and Secretary of the Haarlem Branch are Mynheer T. van Zuijlen and Mejuffrouw C. W. Dijkgraaf, and of the Zürich Branch Herr J. Sponheimer and Dr. A. Gysi.

SCANDINAVIAN SECTION.

The news from this Section has been of a most satisfactory nature, Mrs. Cooper Oakley's visit having been very successful. Mrs. Cooper Oakley arrived at Christiania on September 28th, and occupied the first two days with conversation on Theosophical subjects, the leading newspaper publishing an interview with her. After a Branch and a public lecture, the latter well reported, and one or two days spent in numerous meetings and interviews, she left for Gothenberg, remaining there for several days and then proceeding to Stockholm, lecturing there and at Upsala, and returning to Gothenberg, where the last few days were spent as usual in lectures and interviews.

The great mass of the Section remains in the Theosophical Society in spite of the split, the official organ, the *Teosofisk Tidskrift*, being also preserved, so that the work goes on without any break.

NEW ZEALAND SECTION.

Before leaving headquarters in Auckland, Miss Edger followed up her last lecture on "Psychism and Spiritualism" by one on "Spirituality and the Path of Discipleship." Both created considerable interest and were very well attended. The attendance and interest were sustained by Mrs. Draffin's lecture, "Across the Border, or States of Consciousness after Death," which caused a good deal of discussion.

The General Secretary's lecturing tour has now fairly begun. Leaving Auckland on September 7th she first visited Nelson, where three lectures were delivered; the first on "Theosophy and its Teachings," at which there was an audience of about 200. Nelson is not a large town, nor is there a branch of the Society there, so there must be a general public interest in Theosophical teachings in that part of the colony.

Two groups for Theosophical study have been formed in Nelson—one meeting in the afternoon and the other in the evening at the same address. The papers have given pretty full reports of all the lectures, which have been very successful and largely attended.

The lectures delivered in Dunedin always command a certain

amount of public attention, having their regular place in the press. One delivered recently by Mr. A. W. Maurais, on "Evidences for Theosophical Teachings," attracted much interest.

At the Waitemato Branch (Auckland) some interesting papers have recently been read on "Reincarnation" and the "Power of Thought" by visitors not connected with the Theosophical Society, the theories and arguments being almost identical with the Theosophical teachings, and evidently founded on them, showing that in various ways they are gaining ground and exciting a wide-spread interest.

The various Branch activities continue, the classes are well attended for the most part, and everywhere there is reason to hope for the future of the Section.

AMERICAN SECTION.

An important step has been taken in San Francisco in the formation of a headquarters having a reading room and library with a printing office adjoining. The printing of *Mercury* and any other publications connected with the Section can now be done at the San Francisco headquarters' printing office, and it is to be hoped the venture will meet with success. An illustration of the printing office and library appeared in a recent number of *Mercury*. According to the report received the activity on the Pacific Coast generally is increasing in a most satisfactory manner.

CEYLON LETTER.

October, 1896.

Early in September Mr. Staples arrived here from Sydney *en route* to London. He was met by Mr. Peter de Abrew and was escorted to the Musæus School and Orphanage and remained there till the departure of the steamer as the guest of Mrs. Higgins.

During the latter part of the month we had also a visit from the Rev. P. C. Mozoomdar of Calcutta, the leader of the Brahmo Samâj, who represented that society at the Parliament of Religions in the World's Fair, Chicago. He was much interested with the work of our Institution.

The building of the new wing of the Musæus School is proceeding rapidly, and it is hoped that it will be completed in February next, when there will be more breathing space than now for the work of the Hope Lodge and the publication of our little magazine, *Rays of Light*.

S. P.

REVIEWS.

THE DEVACHANIC PLANE.

By C. W. Leadbeater. [T. P. S., price 1s. net.]

THE intensely interesting and instructive series of articles on the Devachanic Plane which appeared in our pages from the pen of our valued colleague, C. W. Leadbeater, have been issued as "Theosophical Manual No. VI." Every serious student of occultism who has made a careful analysis of the literature of modern "spiritualism," and is familiar with researches into comparative religion and ancient psychology, will at once recognize the importance of the first-hand investigations of some of our members, which Mr. Leadbeater has combined and systematized in *The Devachanic Plane*. We have now not only for the first time in Theosophical literature a clear and comprehensible exposition of the nature of the first two subjective states of existence, but also, and above all, we have at last a few instances on record of the application of scientific methods to mystical research. The results arrived at are not the chance visions of a solitary mystic, but the checked investigations of several trained students of occultism. Needless to say, this little book is absolutely indispensable to every student.

G. R. S. M.

THOUGHTS ON RELIGION.

By the late George John Romanes; edited by Canon Gore. [London: 1896.]

THE position of a man entrusted with the posthumous papers of another for publication is not an easy one if he seriously disagrees with the views of his author. The editor of the present work is entitled to all praise. He has sternly kept in mind that the book is Dr. Romanes' book, and not Canon Gore's; and though once or twice his clerical sense of duty has driven him into a footnote, his transgression has been "a very little one," and his introduction is a model of kindly feeling. And in his "Concluding Note" the Canon's experience of religious difficulties enables him to inform us that the writer of these Notes "returned before his death to full communion with the Church

of Jesus Christ," without a trace of the unseemly exultation which a smaller soul would have found it hard to avoid.

It would be impossible to criticize in detail the contents of the pages under review unless our readers had also the volume before them. They contain the life-history of a man of great power, endowed with strong and wide intellect, brought up in the bosom of the Christian Church, coming (as so many of our generation have come) in the course of his studies to see that its tenets will not stand the test of rigorous school logic—that it is not, on the whole, even difficult to construct a series of syllogisms which come to an entirely contrary result, and acting out honestly his conclusions. There is in Newman's *Loss and Gain* an interesting study of a man who does this in his college life, and is fully satisfied with the result. But Romanes belonged to the other class, those who are *not* satisfied but deeply distressed with the result; and if even John Stuart Mill, who had no prejudice of religious education, found his life at this stage an arid, desolate wilderness, what must have been the blank darkness which lay before a truly religious soul, like our author's? Not a few of us know and can sympathize with his feeling, wrenched from his place in the safe warm garden, and thrown—his roots all torn and bleeding—into the cold, bleak desert to perish—"without God and without hope in the world." He is strong enough not to ask for sympathy, not to get into hysterics over himself; but we cannot wonder at the end of it. It is not, as coarser natures put it, an apostasy from the light, when such an one brings himself once more to say, "I believe." As a student grows older he finds that the part of the logical argument which is dubious is not the conclusion but the premises; that the world is a very much larger and far more complicated thing than he had any idea of at college, and that the supposition that his logical conclusions have any actual *effect* upon it, is even more absurd than any claim Christianity can make. And this new modesty, working on his natural temperament, is likely in nine cases out of ten to bring him at last to the point of saying, "I find that Christianity has been right so many times when I have thought it wrong that I may take the rest for granted—*here goes!*" And, for the time at least, happiness once more. Whether it was or was not a happy thing for Romanes that his life ended here, before he had had time for the old ghosts once more to rise and trouble him, as they have done others, depends chiefly upon our idea of "happiness." To the Christian, of course, there can be no question—he is "safe" for ever. But to those who look for a return to life, to learn new lessons, when the bliss of the

other state is complete and ended, the case is different; and there are those to whom the new troubles and fresh despair, which have arisen in their later life, as they might have done in his, are amply repaid by the new life and light which has been their ending and their reward.

I have spoken of "natural temperament." The term is really meaningless. Why is it that some are born to take pleasure in the love of God, and others live happily without, in an atmosphere which to the first is as that of an exhausted receiver? Perhaps a possible suggestion might be the reminder that Christianity has lasted so long in the world that a fair number of us have been Christians in a previous life. Those who die young have their Devachan in proportion. One man may bring over to this incarnation the habits of mind formed by a previous life as a devout Italian Catholic; another may have been an English or German Protestant of the early Reformation time; whilst yet another may have passed a long intermediate state and have come directly from a life in ancient Greece or Rome. In each case a special development will have taken place, but upon quite different lines; and the present task of each is to supply what is lacking in him from his past. The devotee, resisting the inherited impulse of his nature to run along and deepen the old groove, must (as St. Paul says) "add to his faith knowledge"; the man of intellect must use his time to gain reverence for the enthusiasm he is tempted to despise, and add to *his* knowledge love. And from this point of view the conclusion of Dr. Romānes' life is not so satisfactory or full of promise as it is to his editor; the knowledge which his late life had added to his faith has not done all the work for his next which might have been hoped.

A. A. W.

THE ANTICHRIST LEGEND.

By W. Bousset. [London: Hutchinson & Co., 1896.]

THIS work is translated from the German by A. H. Keane, F.R.G.S., who in a prologue gives an account of the Babylonian dragon myth, to which Bousset, following Gunkel, traces the Antichrist legend.

The Myth of Tiamat, the "Dragon of Chaos," can itself be traced back to the Akkadian founders of Babylon, by whom it was transmitted to the later Assyrian Semites. In the Semitic account of the creation, Tiamat or Tiawat (the sea) is represented as presiding over the waste of waters, before the creation of the other celestial and terrestrial gods. Then Tiawat (chaos) rebels against the gods (order). In the first

encounter the gods are worsted and Eâ runs away. Merodach, the son of Eâ, arms himself and conquers Tiamat, who is represented as a female monster.

Bousset modestly regards his own work as a continuation of Gunkel's, and expressing his admiration for the method of research followed by him, conducts his investigations on similar lines, considering the apocalyptic writers as not creating their own materials, but as modifying and adapting old traditions to suit their own times.

Starting from the hypothesis of an esoteric oral tradition from which the persistent eschatological conceptions of the apocalyptic writers must be derived, he traces back the Antichrist legend to its original source.

Bousset considers such myths as the one described to be derived from gradually embellished accounts of the struggle with nature that primitive men had to undergo in making the country habitable. Thus he considers the Babylonian dragon myth arose from the Stone Age, passed to the civilized inhabitants of Mesopotamia and from them to the forefathers of the Israelites, and gradually assumed the form of the Antichrist legend in the New Testament, and the writings of the Fathers, Irenæus, Jerome, Cyril, Hippolytus, Chrysostom, etc.

Bousset regards his investigations as not reaching to the essence of things, as not touching the Gospel teachings, but as dealing only with the external scripture. For, as says Keane, the Antichrist legend is more a chapter of folk-lore than a biblical subject.

The greater part of the book is taken up with careful comparisons of the parallelisms and divergencies that occur in the New Testament, the patristic writings, the Sibylline books, and Jewish and other apocalyptic works; and everywhere is found with regard to the Antichrist legend and last judgment prophecies traces of the myth. The writer states his belief that much more light may be thrown on the subject by the study of Syriac, Coptic, and Slavic MSS.

Bousset shows: "How the Antichrist legend gets modified when the Roman empire embraces Christianity, and how it preserves traces of such events as the irruption of the Huns (called Gog and Magog). It also tells us about the Byzantine emperors and the destructive effects of the flood of Islam bursting over the Eastern provinces. Lastly, we find it interwoven with the history of the German empire and the crusades.

"With the Reformation it assumed a new aspect, for the necessity now arises of opposing the dangerous tendency of the Protestants to identify the power of the Antichrist with modern Rome and the Papacy.

The Roman Catholic interpreters fell back on the unpolitical tradition of the Antichrist, gathering traces of it in huge tomes."

The works of Commodian, Lactantius, Ephrem, Adso, Bede, and others are studied in relation to this legend; the Coptic Apocalypse of Zephaniah (recently discovered) and many other apocalyptic works; also the miracle play of the Hohenstauffen epoch, the Völuspâ of the elder Edda, the Muspilli, an old Bavarian poem, and traces of the legend are noted in the literature of the Parsees and the Arabs.

Mention is made of Simon Magus, and it is shown how the marvellous works of the Antichrist and the prophecy as to his end came to be applied to him.

At the end of the book is a translation of an old Armenian poem of the Antichrist saga, and a copious appendix containing the passages referred to in the original text.

The study of such a work as this is valuable as showing how legends are adapted and made to fit in with the political events of the time described, and how traditions from the far past cluster round a person who is a centre of interest to his age, which traditions frequently come to be afterwards accepted as facts, as real incidents in the life of the person described.

Seen in this light, history so-called, seems to resemble more the game called "Russian Scandal" than a *bonâ fide* relation of past events. And with our present limited faculties, it is only with much difficulty and patience that the truth may be sifted from the accumulations that envelop it.

M. L.

SIVAGNANA BOTHAM OF MEIKANDA DEVA.

Translated by J. M. Nallasawmi Pillai, B.A., B.L. [Madras: Sri La Sri Somasundara Nayagar, 1895. Price 5s. 6d.]

THIS is *the* Tamil work. As one of their sayings has it, "The Veda is the cow; the Agama (the revealed word) is its milk; the Tamil of the four saints is the ghee churned from it; the excellence of the Sivagnana Botham of Meikanda Deva is like the sweetness of such ghee."

This modest estimate of the book is shared by the translator, who states that he will allow the book to speak for itself, but elsewhere approvingly quotes the statement of a rev. *padri* that its teachings (with others) "indicate a clear advance on the teaching of the Vedas or the Pantheism of the Upanishads." Yet in still another place our translator says that the philosophy of the Shvetâshvatara Upanishad is "exactly the same as herein expounded."

The text is thoughtfully presented in Devanâgarî, Telugu, Tamil, and English.

It would seem to the untaught Western mind to be of slight use to compress wisdom to such an extent that commentators in various ages have afterwards to expand two and a half pages of large text to over a hundred of much smaller text. And as a matter of fact, it must often occur to the thoughtful man to wonder how much of the various philosophies is actually derived from such works as this and the Upanishads, and how much is due to the thought of the commentator. Expressed in other words, would not Shankarâchârya and other philosophers (including perhaps Meikanda Deva) have been great and original thinkers even without their (supposed) basis?

Our translator appears to think the whole scheme of the universe capable of logical proof, and requests the reader "to test these analogies with any rule of Western logic." Analogies are, for the student of Western logic, to be used with the greatest caution, and while analogy has its proper, and modest place in any philosophy, one has yet to learn that it is advisable to attempt to *base* a philosophy on such a foundation. Now to follow the request of the translator and apply a "test." In the Notes on the First Sûtra it is attempted to prove that the universe has a Creator.

The "proof" and "test" are shown in parallel columns :

"PROOF."	"TEST."
1. Proposition.	
This universe has a creator.	This universe has <i>not</i> a creator.
2. The reason.	
Because it has been evolved into forms such as he, she, and it.	Because no such creator is known.
3. The instance.	
A pot is made by a potter.	An orange grows.
4. The assumption.	
The universe is such a product as a pot.	The universe is such a product as an orange.
5. The deduction.	
Therefore the universe has a creator.	Therefore the universe has no creator.

The work is devoted to the Supreme under the name of Shiva, and its followers are sometimes known as Shivaïtes; they worship him as Ganesha, the elephant-god, and as Lingam. The other schools of Vedântists—Dvaita and Advaita—call the Shivaïtes Vishishṭhâdvaitins, but the latter object to the term as not being used by themselves, and appear to prefer to be called Advaitins. Indeed far too much stress is laid on mere terminology and empty words.

It should not, however, be thought that this work is unworthy of attention, for it is well worth careful perusal, and not only on account of the intrinsic merits of the Sivaguana Botham itself, but also, by reason of the various profound topics dealt with in the commentaries and notes, which are very ably handled indeed.

This whole system is declared to be one of Bhakti (love of God—devotion), and to Theosophical beginners who are enamoured of “the devotional aspect,” it may perhaps come as a wholesome shock to learn that the “devotion” inculcated by our Tamil friends is not the invertebrate “devotion” that wastes time and energy by meditating on “love,” but is of a much more practical kind. Instead of abstract “yearnings” the student is expected to qualify for “love” by the attainment of “knowledge” (Sûtra XII:—“Whose souls abound with love, *having lost dark ignorance*”!), and instead of a “glorious ignorance” being illuminated by a mistaken idea of “love,” “knowledge” alone is shown to be the only means whereby itself may be dispensed with.

However, let not our devotees be cast down. So rich is the Tamil in works of devotion (our translator cheers those who are not desirous of studying philosophy), that it is apparently a thing to boast of that the Bhagavad Gîtâ has only recently been translated into Tamil!

There is a necessary glossary appended.

O. F.

GREEK LIFE AND THOUGHT.

By Professor J. P. Mahaffy. [London: Macmillan, 1887; 2nd ed., 1896.]

Readers of LUCIFER wishing to learn something of the conditions in the Hellenistic world antecedent to the uprisal of the Gnostic and Neoplatonic systems of philosophy would, I venture to say, derive some pleasure and profit from a perusal of this book of Professor Mahaffy's. It deals with what is called Hellenistic, as distinguished from purely Hellenic history, with the complex and brilliant civilization (afterwards imbued with much the same spirit that characterizes our own age), Greek in its nature but not confined to people exclusively Greek by race, that grew up after the Macedonian conquests—the most interesting phases of this civilization being in Egypt and Syria.

Theosophical students will probably turn with most interest to the many chapters concerned with life and culture at Alexandria “that greatest capital of the day and the most sudden and successful novelty in this novel age.” Much is said of the museum, somewhat like a modern university, with its scientific appointments and its library which

became "the wonder of the world," and brought to Alexandria "learned men flocking from all parts to study by its side." Of importance, too, if one would understand later times, is the account given of Jewish Hellenism. A new edition is just ready for publication; it will contain seventy pages of new matter and an exhaustive index. E. G.

THE TRANSCENDENTAL UNIVERSE.

By C. G. Harrison. [London: George Redway, 1896. Second edition. Price 2s. 6d. net.]

UNDER the above title are published six lectures which profess to deal with Occult Science, Theosophy and the Catholic Faith, delivered by Mr. Harrison, early in 1893, before the Berean Society.

The object of these lectures, we are told, is to supply materials, whereby the true "Gnosis" may be distinguished from the "oppositions of science falsely so called." That Mr. Harrison, however, does not consider the Theosophic teaching to set forth "the true Gnosis" he is at some pains to show, although his methods may be regarded as picturesquely inventive rather than convincing. In the last lecture he briefly sums up his attitude towards the Theosophical movement, referring to it as "a revival of Gnosticism in one of its most dangerous forms," and stating that it is "of the highest importance that we should learn to distinguish the truths to which it bears witness, from the falsehoods with which they have been artfully blended." It is, however, difficult to write seriously concerning such a chaos of jumbled absurdity as the author's speculations on the Lodge. In spite of the author's criticism of the Roman Catholic Order, his methods are identical with those of the Society of Jesus. E. G.

A BLANK PAGE.

By Pilgrim. [London: George Redway, 1896. Price 5s. net.]

THIS is a story with a purpose set in a background of mildly fashionable life—the purpose being an exposition of the Gospel of Spiritualism. The heroine, when we are first introduced to her, has lived a life of seclusion with a widowed father by whom she has been entirely educated. Her mind, as regards matters worldly, is a "blank page." Hence the title. How this "blank page" becomes written upon, and how the Agnostic father and others are brought to a belief in the persistence of the soul by means of spiritualistic phenomena, must be left for those who care for stories of the kind to see for themselves. E. G.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

"Old Diary Leaves" in the October issue of *The Theosophist* is somewhat shorter than usual. The little outburst at the beginning, dealing with the attention given to public men in India, is rather amusing, the Colonel finding the numerous processions rather trying. An account of a partially successful mesmeric cure and the influence of sympathy in such cases is also of interest. The historical sketch is followed by an old article of Madame Blavatsky's on "Modern Idealism or Hylo-Idealism," a system that probably most people are entirely unaware of excepting through the pages of the *Secret Doctrine*. Dr. Baraduc contributes a few notes on his ideas or discoveries which are somewhat more intelligible than most of his utterances, but the majority of people will be alarmed when they learn that "when we are vibrating in the depths of our souls, we induce, we attract, we inspire waves in the ellipsoidal curved surfaces drawn from the cosmos." One may question the advisability of publishing such an article as "Married State a preparation for Brahmacharya," dealing, as it does, with the relation of the sexes in a manner hardly suitable for our magazines. Mrs. Hooper lightens the number with a short tale, and Mr. Fullerton concludes a paper on "Theosophy in Practice."

The Thinker in the series of numbers at present before us publishes a glowing testimonial from "His Holiness the

Jagat Guru of Sringeri," whom the editor asserts to be "the only one among the thousand and one spiritual heads, that is competent to instruct the world in matters of religion." It will be interesting to read the productions of one for whom such claims are made, for most mystical journals are sadly in lack of original writers who show real knowledge of their subjects. While *The Thinker* generally contains interesting articles there should be some kind of selection. "Siva Yoga" professes to teach great mysteries, and there can be no doubt about the mystery in the following passage: "You need not whoop aloud, with the letters, Sivâya, on your lips, never hate the fifty-one." *The Prabuddha Bhârata, or Awakened India* contains a lecture by Swâmi Vivekânanda on "The Âtman" sketching some of the ideas of the different Indian schools on the subject of God. The stages of religious thought he reckons as three; first, the dualistic conception in which there is a personal God, second the idea of an immanent God, and lastly the Advaitin view of an impersonal God who is the Self of all beings.

One of the most interesting signs of increased activity in the religious circles of the East is the work, not perhaps as yet very extensive but still of some account, done in connection with the Zoroastrian faith by some of its followers. A pamphlet has come from Bombay entitled *Zoroastrian Ceremonies* written in English unusually good for an

Eastern, and treating the subject from a reasonable point of view. Illustrations are taken from science to give point to the explanation. The Mathras recited in the ceremonies are in the form of invocations and praises to the Ameshaspentas and Yazatas, the conscious agents of the laws of Nature, corresponding to the angelic hierarchies of other religions, and are supposed to aid in forming a link between the human sacrifices and such higher beings. The writer is our valued colleague, Mr. N. F. Bilimoria.

We have also to acknowledge the receipt from India of the *Theosophic Gleaner*, with interesting extracts, the *Buddhist* and the *Journal of the Mahā-Bodhi Society*.

The Nineteenth Century for November is noticeable from the Theosophical point of view for an article by Mrs. Besant on "The Conditions of Life after Death," which gives an excellent epitome of the investigations into the astral and devachanic realms, and is one of the most interesting yet published. The details given will probably astonish most readers of the review, who are unaccustomed to the minuteness with which the after-death states have been planned out in modern Theosophy, but the admirable manner in which the article has been written cannot fail to impress them. In the preliminary remarks, believers in the continuity of man's life are divided into three classes—those believing on the authority of scriptures, those believing on statements professing to come from denizens of the other world, and those believing or knowing through first-hand experience; the not very numerous, but still important class of people believing on grounds of reason and of metaphysical thought being apparently left out of account. Needless to say, it is with the third class Mrs. Besant is chiefly concerned in her paper, and readers who want a clear and concise account of matters from that point of view cannot do better than study the article.

The "Enquirer" of the October *Vāhan* contains an unusually large number of

questions and answers, the latter being much shorter than is generally the case. "Is Theosophy for the Masses?" receives an excellent reply which will probably meet with the approbation of all sides, although opinions on this subject are very varied. It is noticeable that "elemental essence" is confined to one answer, an interesting statement by C. W. L., on the destruction of "astro-mental images." Evil images, he says, should not be destroyed, except in peculiar circumstances, as even they are utilized for the furtherance of the evolution of lower grades of "elemental essence." What should be done is to make our auras impervious to them. Levitation and the qualities of different foods also receive attention.

"Julia" appears again in this quarter's *Borderland*. She has not been a very prominent person lately in the psychic world, but it seems probable that she will again be a contributor to the magazine of her amanuensis. The present contribution is of course in the form of letters written through Mr. Stead's mediumship, and the result is certainly much more satisfactory than the majority of communications received by such means. The letters are somewhat "uplifting" in their tendency but are not without common-sense, dealing with contemplation and the habit of restfulness, and at the end with a bureau of communication between this world and that beyond. The "Borderlander" of the quarter is St. Columba, called by his biographer, Miss X., "the father of second sight." The stories of this ancient saint are interesting enough, though mainly tales of seeing at a distance and of premonitions on the same lines as other and more recent records. Extensive quotations from Theosophical literature are made and the illustrations of thought-forms are reproduced from LUCIFER with the essential portions of the article accompanying them. Besides these the issue is filled with articles of general and special interest, an immense amount of information for the student of psychic

atters being contained in every number of *Borderland*.

The English Mechanic and World of Science, which is quite catholic in its choice of subjects, is in the midst of a long, and it must be said, at times wearisome, controversy on the soul, life after death, and kindred subjects. The longest and much the most interesting letters are from "Sigma," a well-known writer on electrical matters and a psychic investigator. Theosophy and Theosophical ideas receive their share of attention. The letters on the whole are an interesting example of the confusion of thought on such subjects, and the wandering in the maze of materialism and semi-scientific speculation indulged in by the generality who concern themselves with the matter. One brilliant contributor regards light in its passage from a distant star as having an existence independent of matter, and argues from that to the existence of life apart from matter.

Le Lotus Bleu, besides the translations from English writings, contains articles on Karma and Luciferianism. The former has for its title the old proverb, that misfortunes do not come singly, and illustrates it by an exposition of Theosophical ideas relating to thought-forms and elementals. In "Luciferianism" some of the phenomena as described or invented by the writers on that rather unpleasant subject, are discussed, really serving more as a text for a Theosophical disquisition than for an exposition of Luciferianism. The quotation from Miss Vaughan is perhaps the most interesting part of the article. The interest in subjects of a like nature is shown in the pages devoted to questions and answers, two out of the three questions relating to obsessions and to spells.

A new journal has just been started in Paris, dealing with mystical and psychic subjects, and entitled *L'Isis Moderne*. The first number is now before us, and is not without interest. M. Jules Bois begins a biographical sketch of Naundorff, whom M. Bois terms "the father of Neo-

Spiritualism." The sketch will be of interest to everyone who appreciates the historical side of mystical and psychic matters. Mr. MacGregor Mathers endeavours to illuminate his readers on the subject of the Kabalah. The other articles in this number are translations which are well chosen, including a lecture by Swâmi Vivekānanda and "La Légende Dorée," the latter being in old French. *Le Lotus Bleu*, however, has nothing to fear from its friendly rival.

La Revue Médicale, a Paris medical journal, publishes two articles written by a Dr. Paul Archambaud on "The Haunted House of Valence-en-Brie." The amount of information given is, however, not very large, the writer endeavouring to explain the phenomena by theories of fraud and hysteria. One fantastic idea is that as the senses are sometimes rendered abnormally acute in cases of hysteria, the voice may also be altered so as to be "exteriorized." Doctors, however, differ here as elsewhere, and the second article contains letters from others on the subject.

From Spain comes a new spiritualistic journal, *La Unión Espiritista*, the official organ of a number of spiritualistic groups or societies, and published by the centre at Barcelona. The list of journals at the beginning reveals the surprising fact that there are no less than eight periodicals of a spiritualistic description published in Spanish. The new magazine, as all the other Continental ones, belongs to the school of Allan Kardec, having the mission not merely to preach phenomena but to spread the more or less philosophical ideas which distinguish spiritualism on the Continent from the movement in England. As those ideas are but little removed in many points from Theosophical teachings, the spread of such Spiritualism is not without interest for the Theosophist. The journal also aims at the union of all Spiritualists, and proclaims itself Christian, but puts Kardec apparently on the same level as Jesus! The articles in the first number include

one on M. Aksakoff, "the chief of Russian Spiritualists," the union and the mission of Spiritualists, prayer and other subjects. *Sophia* consists almost entirely of translations, which are, however, well-chosen, and form probably the most useful articles for Spanish readers, but contains nothing which requires special comment.

Lotus Blüthen for September and October contains articles on Karma and translations from Lao-tze, the latter being furnished with editorial comments. "Karma" is chiefly noticeable for the plentiful sprinkling of such terms as "self-knowledge," "ignorance," "truth," and so forth, one idea being expanded over many pages until it becomes rather "thin." The story of John the Baptist and Herodias is given in a new and grotesque form in the October issue, and would serve as a "dreadful example" of the tendency towards mystical interpretation in its extreme form.

From America *Mercury* for August, September and October arrives, the most striking contribution being a letter on the aura of plants. This gives the record of a series of observations made by a psychic on various flowers and leaves, fourteen being described. Whether the observations correspond to reality or not can hardly yet be decided, but they appear to be very carefully made and recorded. Some of the auras are of a most complicated description, both as

regards colour and form, while others are relatively simple. The average width of the aura appears to be about one-tenth of an inch, but when the leaves are dead, only a greyish mist is seen. A synopsis of Mr. Mead's lectures on the Later Platonists is also published, but the spelling of the names is original, "Marcimus T. Priscus" being an individual one is not likely to meet in a classical dictionary. *The Metaphysical Magazine* for October contains two or three articles of distinct interest, "Occultism among the Tahitians," by Mrs. Le Plongeon, "Development through Reincarnation" and "Karma in Modern Theosophy," by Mr. Charles Johnston who confines his attention to a small part of the *Secret Doctrine* and to *Light on the Path*. From America we have also to note the receipt of *The Lamp, Theosophy, The Open Court, The Literary Digest* and *The New Church Independent*; from Australia, *Theosophy in Australia*, with an article on "The Inadequacy of Materialism," and "This World and the Next"; and from Europe, *Theosophia*, the Dutch journal, with an article based on Mrs. Besant's lecture at Amsterdam on the Evolution of the Soul, *Teosofisk Tidskrift, Book-Notes, Light, The Agnostic Journal, Modern Astrology, The Irish Theosophist*, with some funny poetry and an appropriate illustration, and *Ourselves*.

A. M. G.

EDITORIAL NOTE.

We regret to state that the continuation of Mr. Bertram Keightley's careful study on the Sâṅkhyā Philosophy has not arrived in time for inclusion in the present number.

LUCIFER.

ON THE WATCH-TOWER.

ON November 17th the Theosophical Society completed twenty-one years of existence. During these one and twenty years it has had many difficulties to surmount, many trials to pass through and many struggles upward. Only one member of the Society has watched its growth from its birth onward, our President-Founder, Colonel H. S. Olcott, and it must be a matter of deep congratulation to him, as it is to the rest of the members who have a knowledge of its history, to know that it is entering on its twenty-second year of existence with renewed strength and vigour. Prior to reaching years of manhood it had to pass through a severe crisis, which for some time threatened it with a permanent disease. But once aware of the danger, it pulled itself sturdily together, and shook off the insidious attack; having thus bidden a long farewell to charlatanism and all its concomitants, it now enters on a new lease of life, of which the signs are every day more apparent in all its undertakings.

* * *

“THY MONEY PERISH WITH THEE!”

In the United States of America, especially in Chicago, as we are informed by one of our correspondents, a roaring trade is being carried on in Prâṇâyâma (so-called) and various other Haṭha-yoga practices. Irresponsible people are selling these precious recipes for money, and thus ruining the health and prospects of hundreds. These “teachers” announce publicly, either through the press or by means of lectures, that they know a process by means of which abnormal powers can be acquired, such as the mind-control of others from a distance, by means of which large sums of money can

be gained in business, and so on. With these and such like promises and immoral baits, these charlatans are drawing crowds, to whom in exchange for a stipulated number of dollars they impart an abnormal process of breathing, the practice of which makes shipwreck of their victim's health. We are informed by a well-known lady-doctor at Chicago that in the course of two or three weeks she had met with no less than fifty or sixty patients suffering from lung-complaints and kindred diseases, as the result of practising the "yoga-breathing" recipes of these unscrupulous "teachers." A peculiarity of their system, and presumably one of the chief reasons for their large *clientèle*, is the doctrine that it does not matter whether one is moral or not, "yoga-breathing" will develop in him all the powers latent in man!

We are on the eve of an enormous recrudescence of charlatanry of this kind in the West; for one man who has the will to climb the steep path of moral, intellectual and spiritual discipline, there are nine hundred and ninety-nine who will rush after the empty promises of braggarts. It is not infrequent, now-a-days, to be introduced to Mr. Hiram B. Jones, the "great occultist," or to find a scribbler in print speaking of Mr. Abner A. Smith as the "well-known occultist," or again to hear a chairman introducing a lecturer as Mr. Thaddæus M. Robinson, the "greatest living occultist of the century"! This only shows what a vulgar age we live in, and how easy it is to be a charlatan.

* * *

ON THE BORDERS OF THE GOBI DESERT.

The Royal Geographical Society has published an account of a remarkable journey made last year by a Swede, Dr. Sven Hedin, through the Takla-Makan desert (Chinese Turkestan). He crossed this desert, which is a waste of sand, in twenty-three days, covering a distance of 286 miles. In a direct line the course would have been less than 200 miles, but our traveller had to take thousands of turns, threading his way between mounds of sand, some of which were 200 feet in height. It was a terrible journey; the sand was deep and the air filled with it, and he had at last to abandon most of his effects in his efforts to save the lives of men and animals.

The word Takla-Makan remains a mystery. Dr. Hedin says

that Petrovsky believes it to be the name of an ancient tribe which lived in this place. In some parts he heard the name Dekken-dikka (1,001) used; as it was generally believed that one thousand and one cities are buried under the sand, and many curious tales are related by people living on the borders of the desert who believe that the sand covers ruins and treasure.

He found small white shells, about one-third of an inch in diameter, and small pieces of oyster-like shells, which clearly proved that this part of the country in former years had been under water.

In some places the ground is covered with red-coloured *débris* and pieces of stone; these *débris*-covered patches seem to have the same effect on the sand as oil on a stormy sea—the mounds do not come near them.

The Russian Imperial Geographical Society has also received from the town of Kotan some news of Dr. Sven Hedin's scientific expedition.

The Swedish explorer left Kashgar on December 14th, 1895, and made his way by Yarkand and Karghalik to Khotan. Starting from the latter town, he spent nearly five months in exploring the surrounding country, and discovered the ruins of two ancient towns. One of these towns, which is of vast size, contains some remains of monuments, the architectural style of which seems to indicate that they are of Indian origin. Then crossing the desert as far as the banks of the Kiria-Daria, the expedition fell in with a small nomadic tribe to the north of this river, so isolated from the rest of mankind that its members did not know whether Yakub Bey still existed or whether they belonged to China.

The nation which inhabited the shores of the once Great Sea which is now the Gobi Desert, was the parent of the Âryan race; who knows what discoveries time may have reserved for the twentieth century!

* * *

DE DEFECTU MIRACULORUM.

Naples rejoices in the saintly patronage of an ancient worthy named Januarius, whose martyrdom tradition chronicles in the year 304. But pious posterity bottled off some of the saint's blood in the fifteenth century, and ever since then on January 19th, the holy relic bubbles away merrily, to assure the faithful of the vital interest the erstwhile thirteenth bishop of Benvenuto takes in their welfare.

Once the holy fluid refused to agitate itself when Napoleon took the city. Buonaparte, however, was not a man to be trifled

with ; his ultimatum was that the corpuscles should dance by twelve noon or the city be sacked. The corpuscles concluded that they would dance.

But it is difficult to keep the patent of a miracle of this kind. The following authentic narrative reached our editorial ears last week. A gentleman who traces his descent from Abraham was recently travelling in Spain ; in one of the old cathedrals the aged sacristan showed him a precious phial containing a few drops of the blood of Christ. The visitor was allowed to touch the sacred relic, for the usual consideration, and was gravely informed by the old fellow, that if by any chance a Jew should profane the holy vessel with his impious hand, the sacred blood of the Crucified immediately became agitated. "That is strange," said the visitor, as the aged legend-maker restored the phial to its jewelled receptacle, "I myself am a Jew." The guardian of the precious relic locked the door of the reliquary, and drawing the Hebrew gentleman mysteriously aside, after gazing cautiously around, whispered in his ear, "So am I."

* * *

BIBLIOLATRY.

There is a syndicate of pious people called the British and Foreign Bible Society, who do not believe in the competency of God to carry out his own designs (according to their own hypothesis). The motto of the Society is the text "Heaven and earth shall pass away, but my words shall not pass away." These good people accordingly turn out millions of Bibles a year in every tongue, "in order that it may be fulfilled as it is written." They are going to clinch *that* prophecy at any rate. What becomes of these hundreds of thousands of tons of printed paper, for it is certain that for one copy which finds a reader, nine hundred and ninety-nine go sorrowing, unnoticed and forlorn ? A certain Mr. E. A. Brayley Hodgetts, who travelled across the Balkans, through Turkey, the Caucasus and Persia in 1895, in his recent volume *Round about Armenia*, tells us the fate of the Persian import. The British Consul at Tabriz is made responsible for the following conversation :

"Do you know what these are made of ?" Mr. Wood asked me, as he handed me an ash-tray of papier-mâché. "They look like papier-mâché," I replied.

"So they are," he said, "but they are made of British Bibles. You have no idea what a boon these Bibles are to the village industries of Persia." I was very much amused at this statement, and naturally accepted it with the proverbial grain of salt: but I have since ascertained that Mr. Wood's information was absolutely trustworthy.

The good Society is naturally very indignant at such a revelation, and writes to the papers that Tabriz is not in its district, but in that of the American Bible Society; besides Bibles cost from 1s. 6d. to 2s. 6d., and would be expensive as raw material! But we thought that the poor Heathen had the Bibles distributed to them without money and without price, and some wrong-headed statistician has calculated the average cost of a convert in the East at £10,000, part of which would pay for the distribution of many gratis Bibles.

This is all very comical; but at the same time it is very sad and shows how little civilized we are after all, as a mass, in matter of religion. The Bible is the evangelical person's fetish. A bible is a sort of magical document, containing, as the old lady of the story phrased it, the "words of the blessed Lord himself." For such good folk the Bible is *the only revelation* vouchsafed to man. Here we have the whole intoxication of plenary inspiration still in full activity, a superstition which still beclouds the brains of the majority of pious believers of this class. This superstition coupled with the other pleasing persuasion, that all Heathen are *ipso facto* damned, has given rise to the vast missionary activity of Anglo-Saxon Christendom, which chants as the battle-hymn of its invading hosts the self-righteous doggerel of a Heber who, while admiring the scenery of Ceylon, vilified the inhabitants because they did not believe in his particular book-idol.

Many millions of pounds are spent on missions every year. Bible in hand the missionary goes forth to convert the Heathen, and all denominations of Christendom at home firmly believe that the said Heathen are being brought into the fold in sections. People who live in the East, however, have quite a different tale to tell, and laugh at the abortive efforts of the pious busybodies who are so anxious to provide the Heathen with copies of their idol as an infallible means of escape from hell, that they are totally blind to the fact that the great fetish itself is being pulled to pieces by their own medicine-men. Some of them, however, are now at last waking

up to the fact, and attempting the impossible task of putting Humpty Dumpty together again.

* * *

“MADE IN GERMANY.”

The great schools of German criticism have done their work so admirably that English and American theologians have been forced to admit their main contentions, and thus we have with every year the development of a critical tendency which compels all honest investigators to bid a long farewell to the Bible as a book which can make any pretension to be other than a human document, or rather a most heterogeneous collection of human documents. All really educated people who have studied the subject have had this position forced upon them by incontrovertible evidence; but this class is naturally restricted, for so far the great works on the subject have been technical expositions written by specialists. Nevertheless the main points have been gradually filtering through into the more intelligent part of the popular mind, and to counteract the effect efforts have been made by the orthodox to minimize the shock, by half-hearted admissions in which the clear facts are obscured.

Even so, the evangelical conscience has been rudely disturbed from its hypnotic slumber, and waking up with no clear brain for argument it has raised the vague outcry “Theology made in Germany.” But our would-be theological protectionists now find that their foes are those of their own household, and the student of things religious is amused to find that a society is being formed to put Humpty Dumpty together again, and that its first resolution at its first meeting runs as follows :

That having learnt with the greatest alarm that certain clergy of the Church of England have proclaimed in public that the existence of a personal God can be no longer relied on as a truth divinely revealed; that the truth of almost every other article of the Christian faith is openly denied and set aside; that suggestions are made that the creeds and other Church formularies should be repeated in a new and false sense by the clergy and people in divine service; and further that opinions adverse to the truth and supremacy of the Christian revelation are taught from Church of England pulpits—this meeting of English Church people calls upon the entire Anglican episcopate assembled at Lambeth in 1897 to reaffirm as true and binding the whole Christian revelation contained in the creeds, and to condemn such teaching as opposed to it.

To the credit, however, of the Church of England, it should be stated that the meeting at St. James's Hall was very small, and broke up in some confusion. This gathering was especially indignant at such enlightened and broad-minded clerics as Canon Gore, Archdeacon Wilson and Dean Fremantle, the logical outcome of whose views is the decent interment of many disintegrating corpses, chief among which may be mentioned the *literal* belief in miracles, the resurrection, the atonement, the personality of God, eternal punishment, and many other once vigorous henchmen of bygone ecclesiasticism.

* * *

THE TRANSMUTATION OF SCEPTICISM.

The relation of a magical story from a papyrus 5662 years old, induces a leader writer in the *Evening Standard* to take up quite a theosophical attitude, and pen a paragraph which is quite admirable as far as it goes. For many readers of LUCIFER, of course his remarks are about as aged as the papyrus itself, but we cannot expect the popular mind to work with the rapidity of that of the student. We must ever be content with the day of small things in matters concerning the public, and our day of small things has produced the following satisfactory paragraph :

It is not a little suggestive that every great civilization that has since arisen, attained its zenith, and decayed has left behind it . . . inexplicable records of mysterious powers claimed for certain special individuals. . . . It is to the specialist in all branches of knowledge we must turn for accurate appraisal of facts, and possibly the twentieth century may see a partial unravelment of this mysterious, occult phenomenon, which, like a thread of silver, is found universally interwoven with the history of the past. . . . Many intellects evidently possess an extraordinary power of visualization, and may be able so to transfer that power to another mind as to make him or her actually see, as if objectively, what has no existence except in the mind of the visualizer. This explanation may be very wide of the mark, but it is feasible as a working hypothesis, and has much in common with what the late Madam Blavatsky termed "glamour." . . . But . . . the belief in so-called magic by the Egyptians, Assyrians, Persians, Hindoos and Greek and Roman peoples remains an historical unexplained fact. What the nineteenth century has done in the domain of mechanical appliances we have seen. Could prejudice and ridicule have killed, surely ghosts, haunted houses, *et hoc genus omne*, should have disappeared years since, and become as extinct as the dodo. But if the twentieth century, as it promises to do, focusses its intellect less on

tabulation, classification, and nomenclature, and more exclusively on causation, many subjects that remain mysteries to us will become clear and explainable to our children.

* * *

THE INDIAN FAMINE.

The following notice has already appeared in *The Vâhan* and has met with a prompt and generous response.

It is a matter of common knowledge that the famine area in India already involves a population numbering millions. The price of food is, in some districts, trebled; and the wide-reaching disaster is aggravated by the fact that no less than eighty per cent. of the teeming population of India is agricultural, and depends for its livelihood solely on the crops. The spring crop partially failed; the autumn crop has entirely failed. And though some rain has at last fallen and the Government will see to it that no one actually dies of starvation until the next crop is sown and reaped, hundreds of thousands are ruined and destitute. It is no part of the Government to do more than save them from actual death, the rest must depend on private generosity.

Six months ago Mrs. Besant appealed in the public press for help, and was the means of keeping alive a number of the starving, but uncomplaining, ryots. At that time the famine area was very restricted, but since then the terrible pest has increased its territories with leaps and bounds. At the recent Convention of the Indian Section a call for help was immediately responded to by a collection of upwards of 2,000 rupees. Committees have been organised by our members, and strenuous efforts are being made to try and bring comfort and relief to as many sufferers as possible.

It would of course be absurd for us to imagine that we can do anything but help as best we may in such a calamity. All we can do is to assist the authorities who are straining every nerve to cope with the disaster. But our own people on the spot have the wretchedness under their eyes, and must perforce set their hands instantly to the task. Let us then help them. This is no national question, and Russia has already set the example by opening large subscription lists. The members of the Theosophical Society are not blessed with a superfluity of this world's wealth, but in such a case we can all ask our friends and acquaintances and strangers for a dole; people who would give nothing to Theosophy, not even a kind word, will give to the Famine Fund when they know that we can get the money distributed where it is most wanted. A very little goes a long way in India. A halfpenny a day per head will not only keep body and soul together, but provide a sufficiency. Millions of halfpennies are needed, however.

Mrs. Besant has already made a second appeal in the press, and in order to co-operate with the praiseworthy efforts of our friends and colleagues in India, donations will be most gratefully received by the writer and forwarded to Benares.

G. R. S. MEAD.

THEOSOPHICAL ASCETICISM.

IN the earlier days of the Society a heading such as this would have excited a certain amount of remark amongst our readers. In any rebellion against a religious organization of any kind, the reaction against asceticism in particular is usually early and conspicuous. Mahommed's doctrine is especially strong that "there is no monkery in El Islam," and the same is the case with all the subsequent attempts at the reformation of Christianity, from the Albigenes down to the latest government efforts to improve religion by Act of Parliament in France, Austria, or Italy. It is not therefore to be wondered at that a good deal was talked and even printed in the early numbers of LUCIFER which we now feel to have been somewhat extravagant. The recent publication of Mrs. Besant's very remarkable series of lectures on "Man and his Bodies" has, in this respect, made an epoch in Theosophical teaching. In these she lays down, not indeed for the first time, but at considerable length and with all that beauty of language and wealth of illustration which characterizes her public speaking at its best, a doctrine to which hardly any other name can be given than that which I have placed at the head of this article. As has come about so many times before, "the whirligig of time has brought its revenges." There is no school of asceticism (not even the Haṭha Yoga school of India) more extravagant, if one may be allowed the word, than that which sprang up in the Moslem world almost before the Prophet had passed from this life; and in every Western system before long the Spirit has sternly reasserted its rights against the Flesh. The quaint vagaries of "Mrs. Grundy" in England are but blind and ignorant attempts to realize the great Truth, instinctively felt, that in the partnership of body and soul, *one*, and that the higher one, must hold the reins steadily against all the resistance of the lower; nay, the prone submission of the average English man and woman

to "the proprieties," to "what will people say?" is not *all* foolish, but has its noble side. It would be well for many of us if we could mould our lives as faithfully and continuously to the higher Ideal we set before ourselves as "people in society" do to theirs. *Our* sins are sins against knowledge.

But though it is being recognized that *some* kind of repression of the desires of *kâma* is absolutely necessary to spiritual progress—to enable us to hasten the slow process of evolution through the ages—some of us are still in the grasp of the error, so universal amongst beginners of every kind, that what *we* are learning must be new to all the world beside. Dazzled by the light of the new knowledge which is being given to us (a knowledge which for the first time enables us to understand clearly, as it were in a map, the path our Christian masters of the spiritual life trod so faithfully in their comparative ignorance), we are apt to think and speak as if the asceticism of all who have lived before us must have been worthless; forgetting that

—though to know is more
Than diligence, yet worship better is
Than knowing, and renouncing better still.

And this last, the path of renunciation, "near to which dwelleth Eternal Peace" was emphatically the path they trod themselves and taught their disciples.

These thoughts are suggested by a book lately published, *The Monastic Life*, being the eighth volume of the "Formation of Christendom," by Thomas W. Allies. The book itself is a useful summary, very beautifully written (of course from the Roman Catholic side), of the history of the Church from the Fathers of the Desert to Charlemagne. It is a favourable time for the Catholic view, for at that particular period civilization was confined to the Church, and *its* progress was that of the whole Western world. And its weapon of attack upon the savagery around it was essentially the ascetic life. Time after time has it been proved by experience that a parochial system of clergy, whilst all that is needed in times when law and order rule, is utterly insufficient to cope with disorder—is in such case broken down even before its flock give way. For a delicate and sympathetic study of *how* this comes about, we need only turn to Manzoni's *Promessi Sposi*, a book which gives more

understanding of the life of the Middle Ages than all the formal treatises on the subject. There you will see how came about the abject submission of the parson to the squire, which remained as a tradition in the English country parts till the beginning of this century; and how the only men who could stand against the mingled force and fraud of those who rose to secular power in troubled times were the members of some vast organization of which they were only the units, their separate lives of no consequence even to themselves; who could not be terrified, because they feared nothing, nor be killed off, for they were innumerable—in a word, monks and friars. And it is the absolutely insuperable barrier to the avarice, lust, and cruelty of the secular lords provided by the Benedictines in early times and the Dominicans and Franciscans at a later date, when these orders were in their full glory, which has laid the foundation of the traditional hatred of all government officials to the religious orders to this very day.

So much we must grant to Mr. Allies; the question whether because the Church was thus needful in earlier times, her methods must be the only ones allowed now; or whether as “the Law was a schoolmaster to bring us to Christ,” so too the Church has done *her* work as schoolmaster, and brought us to the point where we must leave school and live our own life and no longer hers, is one which would take us too far from our present subject; it *may* be that both sides take the answer too much for granted. But in reading the eloquent pages in which he recounts, from contemporary sources, the life of St. Antony, the great type of the Fathers of the Desert, though himself but the most brilliant star of a whole galaxy of eminent saints, it occurred to me that to attempt to transfer something of this noble figure to our pages might be more useful than to make a formal review of the book; and might perhaps enable those of us who have not come into the Society in *our* way to understand the painful jar which certain loose modes of speaking give to those who have been brought up to hold such men in a reverence of which nothing we have learnt as Theosophists has tended to make us feel in the least ashamed.

The *facts* of his life are few and simple, notwithstanding the stirring times in which he lived. Born in A.D. 250, he lived through the Pagan persecutions, and was a man of sixty-three when

Constantine gave legal recognition to the Christian faith. His life extended through a great part of the Arian troubles, in which he took a leading part in defence of St. Athanasius; and in spite of his ascetic life he was 106 years old at his death. In that century was comprised the rise and fall of the system of the Desert Fathers. How keenly they felt the degradation of each successive generation of their followers is told in many a witty saying and many a serious lamentation. Of the first, we may give a story from our own reading. A young monk, visited by an elder, showed him with great pride a copy of the Gospels written out with his own hand. The father looked at it, sighed, and at last said, "*Our* fathers practised the Divine Law; *we* at least learnt it by heart; but *you* have written it out and put it away on a shelf!" But of St. Antony there is only one voice—like this. "A young monk asked an elder, 'Why do the devils torment me thus?' And he was answered, 'The devils torment you? Oh, no, it is with the evil of our own hearts *we* have to fight—it is only such men as Antony who fight with devils!'"

Here is his commencement, in the words of Athanasius. "At the death of his parents he was left alone at eighteen or twenty years of age with a very young sister. Before six months were over, going as usual to the Church, and collecting his own mind, he thought as he walked how the Apostles left everything and followed the Saviour, . . . and how great was the hope laid up for them in heaven. As these thoughts were in his mind he entered the church, and heard the Gospel read in the which the Lord said to the rich man, 'If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven, and come, follow Me.' And Antony, as if receiving this message from God, and as if the reading had been for him, going straight out of the church gave away to the village his ancestral property, 300 acres of rich, good land; that he and his sister might be free from all claim from them. All his other goods he likewise sold and gave the proceeds to the poor, keeping a little for his sister. Entering the church another time, he heard in the Gospel the Lord saying, 'Be not solicitous for the morrow.' Not enduring to wait any longer, he went out and gave the rest away, (putting his sister into a house of virgins to be brought up,) and devoted himself to the ascetic life. The next fourteen years was a time of increasing severity of life, in which he practised the

virtues of all he saw around him, cherishing the continence of one, the kindliness of another, the prayerfulness of a third; he fasted, he lay on the ground; above all he cherished piety towards Christ and charity towards others. They esteemed him a special friend of God. After living for long shut in a tomb, when about thirty-five he retired to the desert, taking with him bread for six months, and found an old ruin with a spring beside it in which he dwelt alone for twenty years. His friends often tried to see him, but he would not open to them. They heard at the door strange noises, as of a multitude fighting within, and in their terror cried out to Antony. He would come near the door, and tell them to fear nothing; and they heard him singing 'Let God arise and let His enemies be scattered!' At the end of this time his friends broke open the door and Antony came forth unchanged. They noted that he had not grown rough and uncouth in his long solitude, but was amiable and gracious of speech to all—that his inactive life had not produced obesity, nor his fastings and diabolic conflicts made him meagre. His mind, said they, was pure, neither dissolved by pleasure nor affected by depression, the sight of a multitude did not disturb him, nor their greetings rejoice him. He was as a man altogether even, ruled by reason, standing in his native steadfastness. The Lord healed by him many that appeared before him suffering in their bodies, liberated others from devils, and bestowed grace on Antony's speech. He consoled many in their sorrow; he restored the friendship of others."

Is it not like a page from the Song Celestial? Would Kṛiṣṇa have hesitated to recognize in Antony, thus coming like a Master from his retreat, the true Sage—the Muni of whom he gives so many descriptions? And now, in this too like a true Master, he begins to teach, and for fifty years more his counsels and exhortations are the spring of life all through the desert, then multitudinous with the servants of God. That he exhorted them to remember the charity of Christ and the loving kindness of God instead of speaking of the Masters or the Higher Self as we should, is but a matter of words. *All* sacrifice rises to the true God, as Kṛiṣṇa himself tells Arjuna; because we know now *Who* it is whom we have, in St. Paul's words, "ignorantly worshipped," it needs not that we should regard one single aspiration to communion with the Infinite God—one thought

of love towards that Word—the Light that lighteth every man who comes into the world, whom we called Jesus Christ—as wasted. It is not the disparagement, but the reward of our old Christian devotion that we can *now* “add to our faith knowledge—and to knowledge, experience; and to experience, *Wisdom*.”

Let us, to complete the brief outline of what may be read in its full extent and perfect beauty in Mr. Allies' pages, add a few sentences of what Antony taught. Is there not to be felt in them an echo of the ancient wisdom of Egypt; nay, more than a reminder of the way the Masters speak to their pupils to-day? He says (we take only a passage here and there, as our space permits): “After beginning you must not give way in your labours, nor say it is a long time since we began to be ascetics—rather, as if every day were the first, increase your willingness; for all our time is nothing put beside eternal life. So, my children, let us not faint, nor think we are a long time about it, or are doing something great; for ‘the sufferings of this present time are not worthy to be compared with the glory to come, that shall be revealed in us.’ Nor looking on the world, should we think we have renounced something great, for the compass of the earth is very small to the whole compass of heaven, and if all the earth is not worthy of heaven, he who gives up a few acres is as one who leaves nothing. . . . Especially let every one consider himself to be the Lord's servant, and one who owes service to his Master; and as the servant would not dare to say, ‘As I worked yesterday, I will not work to-day,’ but day after day labours to please his Lord, so we labour.

“Virtue is not far from us, nor exists outside of us. The thing is in ourselves, and the matter is easy if we have only the will. For virtue is the natural intelligence of the soul. And in its natural condition the soul was made beautiful and very upright.

“We have terrible and crafty enemies. Great is their multitude in the air about us. Large is the difference between them. Much might be said of their nature, but what is now needful for us, is only to know their insidious designs against ourselves. For this we need to gain the gift of discerning spirits, that we may know of them—how some are less bad, and some worse, how each of them employs himself, and how each is overcome and cast out. When they do not succeed in deceiving the heart by evil thoughts, they try to alarm. They

assume the shapes of women, wild beasts, reptiles, huge bodies, armies. But all these appearances are nothing, and quickly disappear, especially if you guard yourself by faith and the sign of the cross. . . . We should follow steadfastly our own ascetic purpose and not be deceived by them, but we should not fear them, though they seem to assault us, even if they threaten us with death. For they are powerless, and can do nothing but threaten.”*

I wish I could quote the whole chapter, in which he speaks from his own long experience. Here is his practical method of treating apparitions: “When any appearance takes place do not fall prostrate in fear, but ask first confidently ‘Who art thou, and whence comest thou?’ And if it be a vision of saints, they satisfy you, and change your fear into joy. If it be diabolical, it at once becomes weak, finding in your question the mark of a tranquil and well established mind.”

But we must end with the words of the chronicler as to the results of Antony’s teaching. “In these words of his” (says the writer) “all took delight. The love of virtue grew in one man, another was aroused from his neglect, others had false opinions corrected. So there came to be monasteries in the mountains, like tents filled with divine choirs; they sang psalms, they studied, they fasted, they prayed, they exulted over the hope of things to come, they gave alms, they had charity and agreement with each other. Here you might see a country where piety and justice reigned—a multitude of societies and the mind of all bent upon goodness.”

A teacher such as even these few words exhibit is surely one whom any one might be proud to reckon in his spiritual ancestry. There remains only the question why such love and power worked no redemption for the world. It is not hard for an occultist to answer. With all its beauty, such a life, utterly free from self as it seems at first sight, is selfish in the Masters’ sense; it provides no means of performing the one duty laid on men—the helping forward of the evolution of the world. When the crowds in the Nitrian desert left their hermitages to interfere with the world’s life, they

* I think those who know the elementals by experience, as in the “Astral Adventure” not long ago published in *LUCIFER*, would warn us that it is only such as Antony who could venture to say so much as this. They are by no means powerless against an ordinary untrained, irresolute soul, such as belongs to most of us; very far otherwise.

did nothing but mischief. Before long they were swept away by the invader's sword; with all their goodness, a failure in the higher sense. A race of men took their place, who, living as roughly, and praying as devoutly as they, yet turned their hard hands to the labour of clearing the forests, of planting and building; in later times to be known as Benedictine monks. They multiplied and flourished, because wherever they went the wildernesses were reclaimed, towns grew up, commerce, so long broken up by the barbarian rule, revived; because they did the work required by the new civilization, then just dawning; keeping up their prayer and their asceticism all the while. It is true there *are* times when men must go into solitude—the Yogin into the forest or to shut himself in his underground cell—the Christian ascetic to his Chartreuse or La Trappe; but the hard truth must be spoken, that if this solitude is more than a training—a necessary retirement into a Pythagorean noviciate of silence in order to gain the power of effective speech, in order to return the better able to push on the slow wheels of the world's advance; if it becomes a life to be lived till death for the "saving of the soul" or for any selfish advance of our own personality, it is a fatal error. The light is given to us that we too may be saviours of the world to the full measure of our powers. The Egyptian monks had cut themselves off from the movement of the great world *for* which they should have lived, even though like Jagannâth's car it had crushed them beneath its wheels; and as with the useless tribes of Australia and America, each generation dwindled and degraded to utter extinction. The same has been the fate of many a mystic order and sect since their times, and all the marvellous beauty of their lives and writings has not saved them.

To close with one more word on our original subject. One of the best statements of the principles of the true ascetic life is an article in the first volume of LUCIFER (p. 476), entitled "The Three Wishes." The author does not take the physiological point of view from which Mrs. Besant treats it, but speaks of it as a portion of the struggle for the abolition of the personal self which in one shape or another forms the whole exercise of the beginner's life. And her warning is one which many of us in our time have needed. What the neophyte does, she says, by becoming a neophyte, is simply to enter a forcing house. Change, disillusionment, disheartenment,

despair, will crowd upon him by invitation; for his wish is to learn his lessons quickly. And as he turns these evils out, they will probably be replaced by others worse than themselves—a passionate longing for separate life, for sensation, for the consciousness of growth in his own self, will rush in upon him and sweep over the frail barriers which he has raised. And no such barriers as asceticism, as renunciation, nothing indeed which is negative, will stand for a single moment against this powerful tide of feeling. The only barrier is built up of new desires, purer, wider and nobler. . . . It is only on the last and topmost rung of the ladder, at the very entrance of the Divine or Mahâtmic life, that it is possible to hold fast to that which has neither substance nor existence, and thus leave the region of desire altogether.

A. A. WELLS.



HE alone can be adopted into the Rank of the Gods who has acquir'd for his Soul Virtue and Truth, and for his spiritual Chariot, Purity. Such a Man being thereby become sound and whole, is restor'd to his primitive State, after he has recover'd himself by his Union with sound Reason, after he has discover'd the All-Divine Ornament of this Universe, and thus found out the Author and Creator of all things, as much as 'tis possible for Man to find Him. And being thus arriv'd after his Purification to that sublime Degree of Bliss, which the Beings whose Nature is incapable of descending to generation always enjoy, he unites himself by his Knowledge to this Whole, and raises himself up even to God Himself.—HIEROCLES ON THE GOLDEN VERSES OF PYTHAGORAS.

POWER, KNOWLEDGE, AND LOVE.

(Concluded from p. 232.)

WE have now considered the three aspects of the great force as Power, Knowledge and Love. We have seen how the perfected Master of Wisdom holds all three united in the essence of his being. Power to mould the forces of nature on the various planes of existence, Knowledge that allows no error, no doubt in its certainty of truth, and Love which binds the whole in the one unifying principle that is at once the crown of his development and the life of his nature.

But if this is the goal of perfected humanity we must now consider these three in relation to the development of the individual. What are we to seek for; how are these three lines of activity to be utilized for the advance of the ego?

As we find men and women at the present stage we see certain definite pre-organized lines on which the individual works and which he can no more avoid than the body can avoid using its limbs for movement. We have seen that the commencement of human faculties may be found far back in pre-human development, but it is the potentiality rather than the actual development. Up to the conscious human stage it may be said that evolution is only concerned with the preparation of the fitting framework, in and through which the divine germ of individuality may manifest. Let us for instance take one of the common operations of the body, such a simple example as the action of raising a book from a table. It may seem a very simple act, requiring no complex knowledge of rules and methods, and yet the faculties that are made use of are the outcome of long series of gradual developments before the eye can measure the spatial relation between the book and the hand, and the hand in obedience to the prompting of the will can follow direction without mistake. Anyone who has watched the attempts of a young infant to seize the object that attracts it, must have noticed the aimlessness of its movements, for each human infant

has to pick up again and so to say run through the whole processes of evolution. To this extent then development proceeds through the conscious life of sense; the response to external stimuli is acquired, the nervous processes of the body stand complete, there is the sense of extension, the consciousness of relativity in space, the eye can measure and the hand can touch, the instrument is fitly formed to be the link between the evolving ego and the world of its experience. We have now to consider how this evolving ego in taking possession of its kingdom proceeds to grow and perfect itself on the three lines of development which we are considering. But first we must form some conception of what this growing, evolving ego is. We must not suppose that the ego as it puts itself forth at first into manifestation is conscious of its end and goal. The human babe that you see cooing and laughing on its mother's knee has the potential power that shall sway great nations with its command; it *is* the statesman, the warrior, the man of love that shall sacrifice himself for his race, the deep thinker that shall probe the hidden sources of knowledge. But what do you see of all this power in the little restless life that lies helpless and dependent on the mother's breast? Such is the baby-ego as it first enters the stream of experience. Like the human babe it is potential of all it will be in the future; like the human babe it has to grow from within outwards, and also to receive impressions from without inwards. It has to draw its experience through the sensuous faculties that have taken so many ages in their process of evolution; it has to take that experience and by it and from it acquire the increased power of again throwing itself outwards in manifestation. As is above so is below, and as is the lower so is the higher. The material faculties of the brain become strengthened as day by day the child uses them, and at the same time the use strikes the channel deeper, so that the new act has all the accumulated strength and power not only of the present act, but of every act in the past. This is what we mean by habit, and in the same manner the ego-life proceeds. The three ways of action as Power, Knowledge and Love are there before the ego; at first, like the child, it exercises mere random efforts, its movements in experience as it seeks to obtain for itself the satisfaction of sensation. The ego has not yet even learned the first preparation to lead it to the

unfoldment of its true stature ; it is in the infant stage, grasping at mere sense perception, it does not even know whither it is tending. But in the meantime in each life the faculties of the soul are somewhat strengthened through the exercise of those organs of perception which the æons of previous evolution had prepared for it. We cannot realize the duration of this unfoldment. The processes of evolution are slow, and the path seems to us weary in length of days and little progress.

Life after life passes before the mind is sufficiently open to reflect upon itself or its actions in any systematic way. In speaking here of the opening of the mind, it must be remembered that the real commencement of mind takes place at a very much earlier stage than that with which we are dealing, but during the long childhood of the ego it is engaged in merely taking note, so to say, of sensuous experience, and it is only after a long period that the ego awakes to the consciousness that this life of sensuous experience does not satisfy, that it is not the end of being, and that the nature of soul demands a something higher.

It is at this stage that the ego enters definitely on those three paths of which we are speaking. The personal ego, that instrument which shadows forth the condition of the real pilgrim, now begins to have an object in action beyond mere animal gratification. Power draws the man ; he would be foremost among men, or he feels the beauty and attraction of knowledge, or again love and affection bind him with their magic spells. The question now comes to be which of these three qualities or attributes of the ego shall precede the others ; is there one aspect more important than another, that is to say, one which will most help forward the development of the ego and so fulfil the purpose of his being ? With respect to the question of order it has been stated that in most lives we find the ego making tentative advances on the three lines, a little knowledge, a little power, a little love ; but knowledge and power are too often devoted to selfish purposes, power is exercised without the control of knowledge, knowledge is without power to carry out its behests, and the little love lacks both judgment and power to lift it from the region of emotionalism to the true sphere of love as unity. It would seem therefore that if there is to be any real progress for the ego that these three must combine to form one path for the soul.

But although it is one path yet each step on the path involves the three aspects, and it is from this point of view that we see the necessity of a certain order of precedence in the development of the qualities.

We have spoken of the order as Power, Knowledge and Love, but that is looking at the three in the reverse order to that of development. In considering the steps of the ego we should rather take the order as Love, Knowledge and Power, and the reason for this is evident. In the upward cycle of the ego after it has touched the outermost rim of material manifestation it has to return, so to say, upon itself, the outgoing tendency to differentiation has to give place to the indrawing principle that is the realization of unity. For this reason it is that the first step towards the path has to be the abnegation of the lower self as the preliminary requisite for further progress. Love is the divine characteristic of the Buddhas and Saviours of the race, but it has also to be the stepping-stone to enable the ego to withdraw from the path of differentiation and its expression in selfishness, to the path that leads to unity. Selfishness is the essential characteristic of all sin, and there can be no entrance on the path of spiritual progress unless there is some effort to overcome the line of separation that selfishness raises between man and his brother man. Anger and hatred spring from this curse, murder, lying and cruelty are its offspring.

If we examine some of the many religions of the world that at different times and in different places have been opened out as golden stairways for the soul, we shall see that all begin with the same teaching of love as the first necessity of the soul in the path of upward progress. Let us take that religion first the development of which has been last in order of time. Do we not find love as the first injunction of the teacher. "Love God with all thy heart and thy neighbour as thyself," which may be interpreted as love the ideal which you aspire to, the goal of good which is the horizon which limits your view; and love thy neighbour, those that tread the same path as thyself, love them as thyself, as the unity which is both them and thee.

If again we take an older religion, do we not find the same teaching although in a different form. "The heart of Law is Love," and the "Law of Love" must "reign King of all before the Kalpas

end." He who would rise on this path is taught to "have good will to all that lives, letting unkindness die." Such is the teaching of the Buddha. In other words again still further back in time, from the distant ages the echo of the same thought comes to us in other languages, for here instead of the direct injunction to love, the teacher impresses on the earnest student that "from death to death he goes who here below sees seeming difference," and again "he sees indeed who sees in all the living, lordly soul, he who thus beholds in every place, in every form the same one living life, doth no more wrongfulness unto himself." It is the same teaching although more fitted to those accustomed to think in the deeply philosophical fashion of those ancient days. The first duty of the student was to become convinced of the unity of all being, this is sometimes described also as learning the difference between the real and the unreal. The soul penetrated with love or aspiration towards unity becomes a fitting channel for the spiritual force given forth from the Logos, so to transmute and specialize it, that each soul in its turn becomes a fresh out-breathing without let or hindrance in selfishness or greed.

In the development of the human soul love or the unifying principle is thus the first step on the path, and so true is this that we have been told that in many lives otherwise wholly debased and evil the lowest aspect of this love, the little spark of unselfish devotion to wife or child, or maybe the kindly thought to some animal companion, will often prove the stepping-stone to spiritual progress. For this reason we see also that in all our dealings with others, in our endeavours to help them, it is necessary above all to try and stimulate the unfolding of the love principle. The lower and more undeveloped the ego the greater the need that its infant steps should be guided and directed along this path. This may be the reason why we find the later forms of religion putting this forward in what in many ways seems a repulsive and unphilosophical aspect. Hinduism in its purity, as we have seen, gave the true aspect of the love force as the unifying principle. In the modern Vaishnavism we find this principle degraded to its personal aspect in the same way that Christianity has forgotten how its founder impressed this unity upon his disciples, "I and my Father are one"; "Ye may be one with me even as I am one with the

Father." These religions now have to a great extent lost the higher aspect of love and have become stationed in the slavish or at the most in the filial stage. We see, therefore, love or the conception of unity as the necessary qualification that will lead the ego to the realization of its true nature as the one self. But love uncombined with knowledge and power is but the one side of the great triple force that the soul has to realize as its being. As man rises from the animal he has to live more and more for the other selves around him, but love must be balanced by reason, and reason must be fortified by power. Many errors in development have been made through the neglect, wilful or unconscious, of the co-ordinate unfoldment of the one force in its triple aspect. Schools of asceticism and magic have arisen in which men have sought to advance by indifference to pain and desire, or by strength of will, to the control of nature and its forces. The ego that seeks for power in this way without cultivating love must, if he continue on those lines, inevitably find his way barred by the black magician's fate, and after what periods we know not the road to union or love must again be sought. The individual who attempts to move in a direction that does not harmonize with the law of being, must inevitably be stopped sooner or later. Power will not lead to love nor knowledge, therefore it is necessary that love should precede in the order of development.

But love alone also makes many mistakes; self-sacrifice must have the true purpose and definite aim of fulfilling the law by bringing that which was discordant into harmony, that which was separated into unity. Therefore love must develop wisdom, knowledge, judgment; it is not enough for the man of love to give of his love, he must give wisely. Love without wisdom is like the random movement of the child, love needs training before the purpose of love can be accomplished.

Thus we find that the first infant struggling of the soul has to be guided by ethical rules, for all morality is merely the external framework for the ego to manifest its birthright of unity. But ethics need the support of metaphysics, the knowledge that can trace in all manifested existence the one Self, in its unfoldment as differentiated selves in time and space. Morality is the outward shell of love, but it has no life unless the living power animate it.

It is not enough to do no evil, the soul must feel no evil. Love, Knowledge and Power, ethics, metaphysics and physics—it is in this order that the Bhagavad Gitâ gives us its divine teaching, but it is only so far as the three form one perfect whole that the path may be truly said to be gained. In every action, love must draw the soul towards harmony, but love must be combined with knowledge, not for selfish gratification, but in order that wisdom may direct love ; in order that the purpose of the Logos may be fulfilled, that each individual soul may itself become the conscious centre whence the out-going force may again stream forth in its triple aspect ; each by giving of himself will draw fresh stores of energy to spread and specialize in new waves of life for new creations.

Sat, Chit, Ânanda, are the terms of That which knows no appellation, and as Sat, Chit, Ânanda must the individualized consciousness rise in its development towards the realization of That which is the Self.

Sat the reality of being, which no words can describe, no thought can fathom, before whose mystery the highest intellect is nought, That which is not power but the holder of power, That which is not will but the holder of will, whose manifestation is the power of becoming, in which and by which infinity unrolls its possibilities of development. Each manifested atom has the potentiality of the whole, and it is the unfoldment of this potentiality which is the purpose of its manifestation. To fulfil this purpose, the soul as the Self in manifestation has to expand, and realize its power to be. To do this it has to pass through the experience of becoming ; each faculty must be developed, each attribute raised to its highest, till self-consciousness has realized its power to pass beyond the limitation of the lower spheres, till it can function without let or hindrance in the higher realms of being of which as yet we have but the barest glimpses. He who has realized the Self in power may rule worlds, he wields the forces of nature both within and without our chain, Fohat is his messenger and his will the cosmic law. Then Chit, the perfect wisdom, the culmination of all knowledge in which and through which the power of Sat is no longer an incomprehensible mystery. Chit is the realization of self, the true Vidyâ in which all cause and effect are one ; all error is eliminated, for truth holds its own compelling force, power is mani-

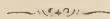
fest in law, but knowledge is the sanctifier that removes the karma of action. This is the Râjavidyâ, the royal knowledge that leads to Nirvâṇa. We are told in the sacred scripture that he who has realized this Self in knowledge escapes from all evil, and what is evil but imperfection, the lack of that which should be developed, and when limitation is removed through knowledge, the soul consciousness unfettered beholds the truth that Self is one.

Ânanda, bliss eternal, words fail to image forth what this may be, but let none think that the path of sacrifice or renunciation leads to a joyless existence, for Ânanda is the goal, and love the pathway, bliss that is the end of sacrifice, love that no human heart can know, for when the Self is known by the Self, all conflict is ended.

Step by step on the path, each life, each action, should bring the ego nearer the goal, but the perfect figure must be formed, each aspect of the triune symbol is incomplete without the others. Love must draw the soul to seek union with all other selves, knowledge shall take the illusions of the self and sweep them away from the pure light of truth, and love shall act with knowledge, and power shall crown the perfect work.

Sat, Chit, Ânanda, power, knowledge and love. One are they unmanifest, one must they become in the manifested individualized self-conscious soul.

FRANCESCA ARUNDALE.



NEVER do anything which thou dost not understand.

In no wise neglect the health of thy body; but give it drink and meat in due measure, and also the exercise of which it hath need.—THE GOLDEN VERSES OF PYTHAGORAS.

AMONG THE Gnostics OF THE FIRST TWO CENTURIES.

FOREWORD.

SURELY no period of the earth's known history can be of greater interest to the Western world than the first two centuries of our present era; and yet how few have any competent knowledge of an epoch which is believed by the majority to mark the most stupendous event not only in the chronicles of the world, but in the history of the universe itself!

To understand this period and to comprehend the state of affairs among the adherents of the "new religion," it is necessary to have an intimate acquaintance with the innumerable schools and communities which sprang up in every direction in those early days, all marked by the common characteristic of a new religious effort, all of equal authority and yet of no authority, in those days of large freedom, when orthodoxy had not yet been born to dwarf the growth of mind and soul.

This general tendency and these efforts are by custom now classed under the general term "Gnostic," though the word originally had a far more restricted meaning, and probably only designated one school or one special tendency. The Gnostics are admitted to have been generally the most cultured and trained thinkers of earliest Christendom, but as with common consent the future ages of orthodoxy execrated them as Antichrist and banned them as arch-heretics and the progeny of Satan, it is difficult at first for the student to realize that these men were really as "orthodox" in their own times as those who in future years anathematized them, and this simply because there was then no acknowledged dogmatic standard by which to test them; *that* was an after development. In these early years each man wrote or taught as seemed to him good,

in freedom, and with free permission to do so, owing to the absence of any commonly acknowledged authentic tradition.

It is therefore perhaps not surprising that the generality knows nothing of the Gnostics; such knowledge would open wide the door to doubt not only the authority of the Churches, but even the authority of the canon of the New Testament itself.

That the believer has been kept in ignorance is not so surprising, but that the opponents of orthodox pretensions, the so-called rationalists and free-thinkers, have so neglected the subject is at first sight a somewhat startling phenomenon. We should, however, remember that the Gnostics were for the most part exceedingly interested in the mystic and spiritual side of religion, in considerations as to the nature of the soul and of the world, in the relationship of man to God, and in the final union of the individual with the All—the expansion of the finite consciousness into the infinite Wisdom. Such aspirations and such investigations raise a prejudice in the mind of the mere rationalist which obscures the importance of the Gnostics, and prevents such a mind perceiving that they are *the* most important factor in the whole investigation, not only in the consideration of the evolution of dogma, but also as settling some of the most obscure historical points.

The really unprejudiced investigator, however, has to steer a middle course between the Charybdis of mere iconoclasm and the Scylla of mere apology, both of which are founded on the most inexpugnable prejudice.

The study of the origins of Christianity in the past has been pre-eminently marked by these two extreme characteristics. Happily there have been exceptions to the rule, and the strides which biblical criticism has made in the last fifty years or so is entirely due to the development of this impartial tendency; and though the tendency is still in its infancy, it has already done great things, and to it we owe the most careful investigations into Gnosticism which have appeared during the last half century.

The study of Gnosticism, however, has so far been almost entirely confined to specialists, whose works cannot be understood of the people; the ordinary reader is deterred by the wealth of detail, by the difficulty of the technical terms, by the obscurity of theological phraseology, and by the feeling that he is expected to know

many things of which he has never even heard. It is, therefore, necessary that some short introduction to the subject should be written as simply as may be, in order that thinking men and women who have not enjoyed the advantages of a technical training in Church history and dogmatics, may understand the importance and absorbing interest of the subject.

This essay will accordingly deal with the matter only in a general way, and is not intended as a technical exposition; it is, as it were, a "guide to the perplexed," yet not conceived on the plan, or carried out with the ability of a Maimonides, but rather the mere jotting down of a few notes and indications which may save the reader the years of labour the writer has spent in searching through many books.

LITERATURE.

First, then, as to books; what are the best works on Gnosticism? The best books without exception are by German scholars. Here, then, we are confronted with our first difficulty, for the general reader as a rule is a man of one language only. For the ordinary English reader, therefore, such works are closed books, and he must have recourse to translations, if such exist. Unfortunately only one of such works is procurable in English dress, and of that, so far only a single volume.

The best general review of Gnosticism by the light of the most recent researches, is to be found in Harnack's admirable History of Dogma, of which the first volume was translated in 1894.

For a more detailed account Smith and Wace's Dictionary of Christian Biography (1877-1887) is absolutely indispensable. The scheme of this useful work contains a general article, with lengthy articles on every Gnostic teacher, and shorter articles on a number of the technical terms of the Gnosis. Lipsius, Salmon and Hort are responsible for the work, and their names are a sufficient guarantee of thoroughness.

These two works are all that are necessary for a thorough preliminary grasp of the facts, and are the outcome of profound scholarship and admirable critical acumen. It is a pleasure to subscribe one's tribute of praise to such work, especially as the writer does not agree with the main point of view of these distinguished

scholars, who all finally, and in the nature of things in such a Dictionary, take up the "Catholic" position. It is true that that "Catholic" position in their hands is broad, but it is not broad enough for a student of really universal religion.

Of other English works we may mention King's *Gnostics and their Remains* (2nd ed., 1887), a work intended for the general reader. King strongly insists on a distinct Indian influence in Gnosticism, and deals with a number of interesting points; but his work lacks the thoroughness of the specialist. He is, however, far removed from orthodoxy, and has an exceeding great sympathy for the Gnostics. The weakest point of King's work is the side he has brought into chief prominence; the so-called "remains" of the Gnostics, amulets, talismans, etc., in which King as a numismatologist took especial interest, are stated by the best authorities to have had most probably no connection with the Gnostics, the old error of confusing the "Abraxas" gems with the "God" of the Basilidians being now exploded.

Mansel's posthumous work, *The Gnostic Heresies of the First and Second Centuries* (1875), is not only marred by much prejudice, but for the most part does entire injustice to the Gnostics by insisting on treating their leading ideas as a mere metaphysic to be judged by the standard of modern philosophical methods, the Dean having himself once held a chair of philosophy.

Norton, in his *Evidences of the Genuineness of the Gospels* (1847), devotes his second volume to the Gnostics, and the value of his work may be judged by the title.

Burton's *Inquiry into the Heresies of the Apostolic Age* (1829) might have been written by an early Church Father. The Bampton lecturer's effort and Norton's are now both out of date.

So much for works in English dealing directly with Gnosticism.

The student will find in Harnack elaborate and discriminating bibliographies after each chapter, in which all the best works are given, especially those of German scholars; in Smith and Wace's Dictionary, each article is also followed by an excellent bibliography. A general bibliography and full list of all the latest work done on the only direct documents of Gnosticism which we possess, will also be found in the Introduction to my translation of the Gnostic treatise *Pistis Sophia* (1896). The student will be surprised to see how

unfavourably the paucity of information in English compares with the mass of encyclopædic work in German, and how France even, in this department of Church history and theological research, runs England very close. But the consideration of these works does not fall into the plan of this short essay.

DOCUMENTS.

So much then for the literature of the subject ; we have now to consider briefly the indirect and direct documents of Gnosticism. By indirect documents, I mean the writings of those Church Fathers who wrote against the Gnostics. These indirect documents were practically the only sources of information until 1851. By direct documents, I mean the few Gnostic treatises which have reached our hands through the medium of Coptic translation.

Our indirect sources of information, therefore, come through the hands of the most violent opponents of the Gnosis ; and we have only to remember the intense bitterness of religious controversy at all times, and especially in the early centuries of the Church, to make us profoundly sceptical of the reliability of such sources of information. Moreover, the earlier and more contemporaneous, and therefore comparatively more reliable, sources are to be found in the writings of the Fathers of the Western Church, who were notoriously incapable of understanding the philosophical and mystical problems which agitated the Eastern communities. The Roman and occidental mind could never really grasp Greek and oriental thought, and the Western Fathers were always the main champions of orthodoxy.

We should further remember that we have practically no contemporary "refutation" of the first century or of the first three quarters of the second. The great "store-house of Gnosticism" is the Refutation of Irenæus, who wrote at Lyons in Gaul, far away from the real scene of action, in the last decade of the second century. All subsequent refutators base themselves on the treatise of Irenæus, and for the most part directly or indirectly simply copy the work of the Gallic bishop. If, then, Irenæus can be shown to be unreliable, the whole edifice of refutation crumbles with the giving way of its foundation. This important point will be considered later on.

Prior to Irenæus in the early part of the second century a certain Agrippa Castor, who lived in the reign of Hadrian about 135 A.D., is said by Eusebius to have been the first to write against heresies. His work is unfortunately lost.

Justin Martyr, the apologist, also composed a work against heresies; this *Syntagma* or *Compendium* is unfortunately lost. Judging from Justin's strange account of "Gospel history" in his extant works, and his evident ignorance of the four canonical Gospels, it is to be supposed that his work upon heresies threw too strong a light on early Church history to make its publicity desirable. This may also be the reason of the disappearance of the work of Agrippa Castor. Justin flourished about 140 A.D.

Clement of Alexandria, whose greatest literary activity was from about 190-203 A.D., lived in the greatest centre of Gnostic activity, and was personally acquainted with some of the great doctors of the Gnosis. His works are free from those accusations of immorality with which the general run of Church Fathers in after years loved to bespatter the character of the Gnostics of the first two centuries. All the critics are now agreed that these accusations were unfounded calumnies as far as the great schools and their teachers were concerned, seeing that the majority were rigid ascetics. But this point will come out more clearly later on.

Clement is supposed to have dealt with the higher problems of Gnosticism in his lost work, the *Outlines*, in which he endeavoured to construct a complete system of Christian teaching, the first three books of which bore a strong resemblance to the three stages of the Platonists: (i) Purification, (ii) Initiation, (iii) Direct Vision. This work is again unfortunately lost. It was the continuation of his famous *Miscellanies*, in which the Christian philosopher laboured to show that he was a true Gnostic himself. Contemporary with Clement, but out in the wilds of Lyons, was Irenæus.

Tertullian of Carthage (flour. 200-220 A.D.), whose intolerance, "fiery zeal," and foul-mouthed language are notorious, wrote against heresies, mostly copying Irenæus. For the Marcionites, however, he is an independent authority. Part of the treatise against heresies ascribed to Tertullian is written by some unknown refutator, and so we have a Pseudo-Tertullian to take into consideration.

Hippolytus, bishop of Portus at the mouth of the Tiber, was the

disciple of Irenæus. He wrote a *Compendium* against all heresies, which is lost; but a much larger work of the same Father was in 1842 discovered at Mount Athos. This purported to be a *Refutation of All Heresies*, and adds considerably to our information from indirect sources, for the work is not a mere copy of Irenæus, but adds a large mass of new matter, with occasional quotations from some Gnostic MSS. which had fallen into Hippolytus' hands. The composition of this work may be dated somewhere about 222 A.D.

About this time also (225-250) Origen, the great Alexandrian Father, wrote a refutation against a certain Celsus, who is supposed to have been the first opponent of Christianity among the philosophers, and who lived a hundred years before Origen's time. In this there are important passages referring to some of the Gnostics. If then, we include Origen's work against the *True Word of Celsus*, we have mentioned all the Fathers who are of any real value for the indirect sources of Gnosticism in the first two centuries.

Philaster, bishop of Brescia in Italy, Epiphanius, bishop of Salamis in Cyprus, and Jerome, fall about the last quarter of the fourth century, and are therefore far too late for accuracy with regard to the things of the first two centuries. Philaster and Epiphanius, were not the former put out of court owing to his overweening credulity, and the latter for his great faculty of inventing scandals and all kinds of foulness, are of little use in any case, for when not employing their special talents they mostly copy either Irenæus or Hippolytus.

Eusebius is fifty years earlier, but there is little to be gleaned from him on the subject, and that little is entirely discounted by his unenviable reputation of being the most unscrupulous fabricator of "history" in that age of literary immorality.

Theodoret's *Compendium*, based on his predecessors and dating about the middle of the fifth century, is of course of no value for our period.

The study of these indirect documents has exercised the ingenuity of the critics and resulted in a marvellously successful feat of scholarship. Lipsius has demonstrated that Epiphanius, Philaster and the Pseudo-Tertullian all draw from a common source, which was the lost *Syntagma* or *Compendium* of Hippo-

lytus, consisting mainly of notes of the lectures of Irenæus. Thus reconstructing the lost document, he compares it with Irenæus, and infers for both a common authority, probably the lost Syntagma of Justin.

We thus see that our main source is Irenæus. The Refutation of Irenæus is the "store-house of Gnosticism"—according to the Fathers—for the first two centuries. Irenæus lived far away in the wilds of Gaul; is his evidence reliable? Setting aside the general presumption that no ecclesiastical writer at such a time could, in the nature of things, have been fair to the views of the heretics, which he perforce regarded as the direct product of the prince of all iniquity, we shall shortly see that fate has at length, and only in this very year, placed the final proof of this presumption in our hands. But meantime let us turn our attention to the direct sources of information.

We have now no less than three MSS. containing Coptic translations of original Greek Gnostic works.

(i.) The Askew Codex, vellum, British Museum, London; containing the Pistis Sophia treatise and extracts from the Books of the Saviour.

(ii.) The Bruce Codex, papyrus, Bodleian Library, Oxford; containing the two Books of Ieou, under the general title The Book of the Great Logos according to the Mystery, and a long Hymn to the Gnosis.

(iii.) The new Akhmîn Codex, papyrus, Egyptian Museum, Berlin; containing The Gospel of Mary (or Apocryphon of John), The Wisdom of Jesus Christ, and The Acts of Peter.

The Akhmîn Codex was only discovered this year. Until the present year also, neither of the other two important and interesting treatises had appeared in English dress; in fact prior to 1851, when the Askew Codex was translated into Latin, nothing of a practical nature was known of these works, and we have to reflect on the indifference which allowed these important documents to remain in the one case (Cod. Ask.) for eighty years without translation, and in the other (Cod. Bruc.) one hundred and twenty years! For further details and a bibliography of the subject, the reader may consult the Introduction to my translation of Pistis Sophia (1896), and Lipsius' article, "Pistis Sophia," in Smith and Wace's

Dictionary ; it is sufficient to add here that a French translation of Pistis Sophia appeared in 1895, and French and German translations of the Codex Brucianus in 1891 and 1892 respectively. It will thus be seen that the study of Gnosticism from direct sources is quite recent, and that all but the most recent research is out of date. This new view is all the more forced upon us by the latest discovery which in the Akhmîn MS. places in our hands the means of testing the accuracy of Irenæus, the sheet anchor of hæresiologists. The Gospel of Mary is one of the original sources which Irenæus used. We are now enabled to control the Church Father point by point, and find that he has so condensed and paraphrased his original that the consistent system of the school of Gnosticism which he is endeavouring to refute, appears as an incomprehensible jumble. The reader is referred to the last number of LUCIFER for further information, and the student will regret to learn that Dr. Schmidt, the eminent German Coptic scholar, can hold out no hopes of the publication of his text, translation and commentary at an earlier date than from one to two years.

This recent activity among specialists in Gnostic research at a time when a widespread interest in a revival of Theosophy has prepared the way for a reconsideration of Gnosticism from a totally different standpoint to that of mere criticism or refutation, is a curious coincidence.

From the above considerations it is evident that so far are the Gnostic heretics and their ideas from being buried in that oblivion which orthodoxy has so fervently desired and so busily striven to ensure, that now at the very end of the nineteenth century, at a time when biblical criticism is working with the reincarnated energy and spirit of a Marcion, these same universalizers of Christianity are coming once more to the front and occupying the attention of earnest students of religion.

SOURCES.

So far for our documents, and now for a brief consideration of the sources from which the Gnostics drew their inspiration ; in other words, let us cast a hasty glance round from Palestine as a centre, prior to the epoch which marks the beginnings of the Christian era.

As Harnack says (*op. cit.*, p. 243): "Long before the appearance of Christianity, combinations of religion had taken place in Syria and Palestine, especially in Samaria, in so far, on the one hand, as the Assyrian and Babylonian religious philosophy, together with its myths, as well as the Greek popular religion, with its manifold interpretations, had penetrated as far as the eastern shore of the Mediterranean, and been accepted even by the Jews; and, on the other hand, the Jewish Messianic idea had spread and called forth various movements."

All these tendencies have to be considered in treating the genesis of Gnosticism, but above all we should remember that back of all such efforts was the common wisdom-tradition enshrined in the innermost sanctuaries of the common mystery-cult of antiquity, which secretly held all together in a synthetic doctrine which only showed itself publicly, and even then only partially, in the great religious upheaval of the first centuries.

In considering the Semitic factor we should bear in mind that only a small portion of the Jews returned from captivity, the major part of the nation remained behind in the East, and of those who returned large numbers were scattered among the nations, and were in full contact with the modifying influence of Hellenic ideas. The Jews then, as now, were the great leaders of commerce, and the communities of the Diaspora were in constant communication, and thus the most potent means of disseminating news and ideas in the Græco-Roman world. But the religion of the educated Hebrews was after the return totally different to the crude Jehovistic cult of the Pentateuch. Such conceptions of deity were for the people alone; the Rabbins brought back with them a wealth of new ideas and an esoteric method which has come down to us in the Talmud and in the present recension of the Kabbalah. The connection between the Jews of the second Temple and those of their nation who remained behind in Babylon and elsewhere, was close and uninterrupted, and the intimate connection between their religious ideas and the mystery-cultus of Chaldæa, Babylon, Persia, and then further east to India, is no longer a matter of question.

Mingling with this stream we can detect the ancient cosmological legends and mystery-system of Phœnicia, Syria, and the old Arab tradition, and the pre-historic cultus, of which some relics

still lingered in Asia Minor. Our mind can thus wander over the nations and back into time—how far, who can say? There be even some who speak of a connection with ancient China and the peoples and cults north of the great Snowy Range of which history so far knows nothing. In any case the vista opens up infinitely for the far-off birth of the Gnosis in this direction.

On the other hand we have ancient Egypt hoary in wisdom, and doubtlessly in former ages in close connection with the mother-stream—Egypt who still refuses to reveal her real secrets in spite of the busy searching of the keenest of intellect. It is curious how little we know of the theosophy of ancient Khem; the Hermetic treatises of the first centuries enshrine in Greek dress, and in Hellenized form, some of that wisdom, but they are as weak echoes of the mighty voices of her past glory, as is the modern Kabbalah of the old Chaldæan wisdom.

But just as India of to-day is subject to an Occidental power, and the younger and more active mind of the West is re-modelling the ancient lore of the East with methods of analytical exactitude; so in those centuries Egypt and Syria and the rest were in subjection to the Macedonian arms, and the young intellect of Greece was grappling with the ancient problems of philosophy and religion, which had occupied the Orient for untold ages.

For two or three centuries basing themselves on Aristotle alone the Greeks thought that they indeed "were the people"; the Greek arms had conquered the physical world, the Greek mind should conquer the world of ideas. But as they grew older and gained experience they discovered that Aristotle was no match for the Orient, and so they flew for refuge to Plato, Plato who, as every tradition asserted, gained his wisdom in Egypt; who based himself on Pythagoras, whom universal repute asserted to have learned his theosophy in Egypt and Persia and India; Pythagoras whose communities of ascetics joined themselves to the Orphic communities founded by Orpheus whose existence was lost in the night of legend, but who came from the East; who brought the mysteries to Greece and the cult of Iacchos, which tradition rightly or wrongly traced to India.

True it is that Pythagoras and Plato and the Gnostics have much in common, but when an Hippolytus says that the Gnostics

copied from Plato, he is blind to the real fact that both drew from a common source.

For this reason we find attempts by Jews to show that Plato plagiarized from Moses, and by Greeks to prove that the Moses of the Jewish Rabbins was dressed in Platonic ideas. Especially do we find the Jewish doctors of Alexandria philosophizing, this Hellenistic tendency culminating in Philo who flourished at the exact time ascribed to Jesus. Philo though familiar with every shade of Jewish belief, unfortunately gives us not a single word of information in his voluminous writings as to the genesis of the new religion. Philo is the great synthesizer of the Greek and Jewish Logos-ideas, and his works are an enormous storehouse of mystical and philosophical Judaism.

We must also remember that prior to the rise of Christianity there had been attempts at eclecticism and syncretism in matters religious, attempts at universalism and a synthetic theosophy; that the educated of all nations bordering on the east of the Mediterranean possessed a philosophy of religion, while the cult of the god or gods, as the case might be, was for the people and the preservation of old customs. This state of affairs was the outcome not only of the intellectual activity and scepticism of the age, but also the effect of the most ancient and sacred institution of antiquity—the Mysteries.

The great temples of antiquity were not only the centres of the popular religion, with its statues, sacrifices, ceremonies, shows, processions and feasts, but also enshrined a secret cultus with its ceremonies, symbols, methods of instruction and interpretation. In considering this most important, but owing to its secrecy most obscure, subject, three strata may be traced. The external layer of the Mysteries, of which alone some fragmentary traces are preserved, is supposed by the majority of writers to be the beginning, middle and end of the whole matter. The obscure hints as to these mystic dramas, symbols and ceremonies have been puzzled over with great industry by a number of scholars and searchers after curious things, but no one has so far thrown any clear light on the subject. To this degree or series of degrees, many were admitted after due trial and purification; we read of as many as 100,000 "initiates" being gathered together.

The second layer was far more important, the number of its "adepts" far more restricted, and the preliminary trials and training far more rigid. In this series of degrees, the mysteries of the invisible world were more clearly revealed; and instruction was given as to cosmogony, psychology, post-mortem existence, the facts of reincarnation, the mystical rebirth or resurrection, and the path of salvation and freedom from "genesis," the dominion of the sensible universe.

But within this and back of all was the heart of the Mysteries, the innermost school of wisdom, dealing with the ultimate facts of man and the universe, whose degrees are the natural stages of spiritual growth, and whose teachers are those whose feet tread the path of perfection.

Undoubtedly the outer degrees of the Mysteries, in various nations at various epochs, together with the popular cult, became corrupted and often sank to depths of sorcery and excesses of every kind; but then only the shell and appearance of the Mysteries remained, and the real spirit fled from the temple, there being no longer a "righteous man" in the "city."

But all the above subjects are so vast and far reaching, dealing with such a wide stretch of history and involving an enquiry into such a heterogeneous mass of cults and so profound an analysis of human nature, that a writer with even a superficial knowledge of them loses all hope of giving the faintest idea of the real state of things religious, prior to the rise of the present era and during the early centuries of Christendom, in so condensed a form as the narrow limits of this essay demand.

We should, however, remember that by this time the older mystery-systems had for the most part been replaced in the Græco-Roman world by the Mithras-cult. The Eleusinian centre still remained, but even at Eleusis, prior to its destruction by the adherents of the new religion in the last decade of the fourth century, the Eumolpid hierophant was replaced by a priest of Mithras.

The worship of the spiritual Sun, or Mithras-cult, is said to have been "the principal antagonist of the truth during the first four centuries of our period." It spread everywhere, East and West, and was practically universal. Justin, Tertullian and Origen regarded Mithraicism as a demoniacal plagiarism of Christianity by anticipation. The subject is of immense interest and should be studied closely by those interested in the origins of the new religion.

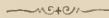
In Egypt also the ancient cult had been almost supplanted by Serapis-worship, exactly the same transmutation being traceable as in the Mithras-cult. The Serapis-worship was introduced into Alexandria at the end of the fourth century B.C. by the Lagides, and soon became the most popular external religion, while it enshrined all the ancient tradition in its inner rites. The state of affairs in Alexandria in about 130 A.D. from an outside point of view, which took into consideration only the general populace, may be seen from a letter of the Emperor Hadrian to his brother-in-law. The imperial "sophist," as Julian calls him, who held no creed but contemplated all, wrote as follows :

"The Egypt which you so praised at home, my dearest Servian, I have learned to be thoroughly false, fickle, and swayed by every breath of rumour. Those who worship Serapis are Christians ; and those who call themselves bishops of Christ are vowed to Serapis. There is there no ruler of the Jewish synagogue, no Samaritan, no priest of the Christians, who is not an astrologer, a diviner, and a charlatan. The very patriarch, when he comes to Egypt, is compelled by some to adore Serapis ; by others, Christ."

In the early days when orthodoxy had not yet been invented, names and literalism and "history" were not of such importance as they subsequently assumed, but this will be even more apparent as we proceed.

G. R. S. MEAD.

(To be continued.)



THOU shalt likewise know that men draw upon themselves their own misfortunes voluntarily, and of their own free choice.—
THE GOLDEN VERSES OF PYTHAGORAS.

INVISIBLE HELPERS.

(Continued from p. 241.)

HELP, then, may be given by several of the many classes of inhabitants of the astral plane. It may come from Devas, from nature-spirits, or from those whom we call dead, as well as from those who function consciously upon the astral plane during life—chiefly the Adepts and their pupils. But if we examine the matter a little more closely we shall see that though all the classes mentioned may, and sometimes do, take a part in this work, yet their shares in it are so unequal that it is practically almost entirely left to one class.

The very fact that so much of this work of helping has to be done either upon or from the astral plane goes far in itself towards explaining this. To anyone who has even a faint idea of what the powers at the command of an Adept really are, it will be at once obvious that for him to work upon the astral plane would be a far greater waste of energy than for our leading physicians or scientists to spend their time in breaking stones upon the road. The work of the Adept lies in higher regions—chiefly upon the arûpa levels of the devachanic plane, where he may direct his energies to the influencing of the true individuality of man, and not the mere personality which is all that can be reached in the astral or physical worlds. The strength which he puts forth in that more exalted realm produces results greater, more far-reaching and more lasting than any which can be attained by the expenditure of even ten times the force down here; and the work up there is such as he alone can fully accomplish, while that in lower places may be at any rate to some extent achieved by those whose feet are yet upon the earlier steps of the great stairway which will one day lead them to the position where he stands.

The same remarks apply also in the case of the Devas. Be-

longing as they do to a higher kingdom of nature than ours, their work seems for the most part entirely unconnected with humanity ; and even those of their orders—and there are some such—which do sometimes respond to our higher yearnings or appeals, do so on the devachanic plane rather than on the physical or astral, and more frequently in the periods between our incarnations than during our earthly lives. It may be remembered that, in the course of the investigations recently undertaken into the various sub-planes of Devachan, a Deva was found in one case teaching the most wonderful celestial music to a chorister, and in another, one of a different class was giving instruction and guidance to an astronomer who was seeking to comprehend the form and structure of the universe.

These two were but examples of many instances in which the great Deva kingdom was found to be helping onward the evolution and responding to the higher aspirations of man after death ; and there are methods by which, even during earth-life, these great ones may be approached, and an infinity of knowledge acquired from them, though even then such intercourse is gained rather by rising to their plane than by invoking them to descend to ours. In the ordinary events of our physical life the Deva very rarely interferes—indeed, he is so fully occupied with the far grander work of his own plane that he is probably scarcely conscious of this ; and though it may occasionally happen that he becomes aware of some human sorrow or difficulty which excites his pity and moves him to endeavour to help in some way, his wider vision undoubtedly recognizes that at the present stage of evolution such interpositions would in the vast majority of cases be productive of infinitely more harm than good.

There was indubitably a period in the past—in the infancy of the human race—when it was much more largely assisted from outside than is at present the case. At the time when all its Buddhas and Manus, and even its more ordinary leaders and teachers, were drawn either from the ranks of the Deva evolution or from the perfected humanity of a more advanced planet, any such assistance as we are considering in this article must also have been given by these exalted beings. But as man progresses he becomes himself qualified to act as a helper, first on the physical plane and then on higher levels ; and we have now reached a stage at which humanity

ought to be able to provide, and to some slight extent does provide, invisible helpers for itself, thus setting free for still more useful and elevated work those beings who are capable of it.

It becomes obvious then that such assistance as that to which we are here referring may most fitly be given by men and women at a particular stage of their evolution; not by the Adepts, since they are capable of doing far grander and more widely useful work, and not by the ordinary person of no special spiritual development, for he would be unable to be of any use. Just as these considerations would lead us to expect, we find that this work of helping on the astral and lower devachanic planes is chiefly in the hands of the pupils of the Masters—men who, though yet far from the attainment of adeptship, have evolved themselves to the extent of being able to function consciously upon the planes in question. Some of these have taken the further step of completing the links between the physical consciousness and that of the higher levels, and they have the undoubted advantage of recollecting in waking life what they have done and what they have learnt in those other worlds; but there are many others who, though as yet unable to carry their consciousness through unbroken, are nevertheless by no means wasting the hours when they think they are asleep, but spending them in noble and unselfish labour for their fellow-men.

What this labour is we will proceed to consider, but before we enter upon that part of the subject we will first refer to an objection which is very frequently brought forward with regard to such work, and will also dispose of the comparatively rare cases in which the agents are either nature-spirits or men who have cast off the physical body.

People whose grasp of Theosophical ideas is as yet imperfect are often in doubt as to whether it is allowable for them to try to help some one whom they find in sorrow or difficulty, lest they should interfere with his karma. "The man is in his present position," they say in effect, "because he has deserved it; he is now working out the perfectly natural result of some evil which he has committed in the past; what right have I to interfere with the working of the great cosmic law by trying to ameliorate his condition, either on the astral plane or the physical?"

Now the good people who make such suggestions are really,

however unconsciously to themselves, exhibiting the most colossal conceit, for their position implies two astounding assumptions; first, that they know exactly what another man's karma has been, and how long it has decreed that his sufferings shall last; and secondly, that they—the insects of a day—could absolutely override the cosmic law and prevent the working-out of karma by any action of theirs. We may be well assured that the great karmic deities are perfectly well able to manage their business without our assistance, and we need have no fear that any steps we may take can by any possibility cause them the slightest difficulty or uneasiness. If a man's karma is such that he cannot be helped, then all our well-meant efforts in that direction will fail, though we shall nevertheless have gained good karma for ourselves by making them. What the man's karma has been is no business of ours; our duty is to give help to the utmost of our power, and our right is only to the act; the result is in other and higher hands. How can we tell how a man's account stands? For all we know he may just have exhausted his evil karma, and be at this moment at the very point where a helping hand is needed to give relief and raise him out of his trouble or depression; why should not we have the pleasure and privilege of doing that good deed as well as another? If we *can* help him, then it was his karma that he should be helped; but we can never know unless we try. In any case the law of karma will take care of itself, and we need not trouble ourselves about it.

The cases in which assistance is given to mankind by nature-spirits are few. The majority of such creatures shun the haunts of man, and retire before him, disliking his emanations and the perpetual bustle and unrest which he creates all around him. Also, except some of their higher orders, they are generally inconsequent and thoughtless—more like happy children at play under exceedingly favourable physical conditions than like grave and responsible entities. Still it sometimes happens that one of them will become attached to a human being, and do him many a good turn; but at the present stage of its evolution this department of nature cannot be relied upon for anything like steady co-operation in the work of invisible helpers.

Again, help is sometimes given by those recently departed—

those who are still lingering on the astral plane, and still in close touch with earthly affairs, as (probably) in the above-mentioned case of the mother who saved her children from falling down a well. But it will readily be seen that the amount of such help available must naturally be exceedingly limited. The more unselfish and helpful a person is, the less likely is he to be found after death lingering in full consciousness on the lower levels of Kâmaloka, from which the earth is most readily accessible. In any case unless he were an exceptionally bad man his stay within the realm whence alone any interference would be possible would be comparatively short; and although from Devachan he may still shed benign influence upon those whom he has loved on earth, it will not be of a nature to bring about any such results as those which we have been considering.

Again, many of the departed who wish to help those whom they left behind, find themselves quite unable to influence them in any way, since to work from one plane upon an entity on another requires either very great sensitiveness on the part of that entity, or a certain amount of knowledge and skill on the part of the operator. Therefore, although cases of apparitions shortly after death are by no means uncommon, it is rare to find one in which the departed person has really done anything useful, or succeeded in impressing what he wished upon the friend or relation whom he visited. So that but little help is usually given by the dead—indeed, as will presently be explained, it is far more common for them to be themselves in need of assistance than to be able to accord it to others.

At present, therefore, the main bulk of the work which has to be done along these lines falls to the share of those living persons who are able to function consciously on the astral plane. It is difficult, for those who are accustomed only to our ordinary and somewhat materialistic lines of thought, to believe and to realize fully a condition of perfect consciousness apart from the physical body. Every Christian, at any rate, is bound by the very foundations of his creed to believe that he possesses a soul; but if you suggest to him the possibility that that soul may be a sufficiently real thing to become visible under certain conditions apart from the body, or after its death, the chances are ten to one that he will scornfully tell you that he does not believe in ghosts, and that such an idea is

nothing but an anachronistic survival of an exploded mediæval superstition.

If, therefore, we are at all to comprehend the work of the band of invisible helpers, and perchance ourselves to learn to assist in it, we must shake ourselves free from the trammels of contemporary thought on these subjects, and endeavour to grasp the great truth (now a demonstrated fact to many among us) that the physical body is in simple truth nothing but a vehicle or vesture of the real man, and that while it is put off permanently at death, it is also put off temporarily every night when we go to sleep—the process of falling asleep consisting indeed in this very action—the real man in his astral vehicle slipping out of the physical body.

Again I repeat, this is no mere hypothesis or ingenious supposition. There are many among us who are able to perform (and *do* perform every day of their lives) this elementary act of magic in full consciousness—who pass from one plane to the other at will; and if that is clearly realized, it will become apparent how grotesquely absurd to them must appear the ordinary unreasoning assertion that such a thing is utterly impossible. It is like telling a man that it is impossible for him to fall asleep, and that if he thinks he has ever done so he is under a hallucination.

Now the man who has not yet developed the link between the astral and physical consciousness is unable to leave his denser body at will, or to recollect most of what happens to him while away from it; but the fact nevertheless remains that he leaves it every time he sleeps, and may be seen by any trained clairvoyant either hovering over it or wandering about at a greater or less distance from it, as the case may be. The entirely undeveloped person floats shapeless and inchoate above his physical body, scarcely less asleep than it is, and he cannot be drawn away from it without causing serious discomfort which would in fact awaken it. As the man evolves, however, his astral body grows more definite and more conscious, and so becomes a fitter vehicle for him; in the case of the majority of intelligent and cultured people the degree of consciousness is already very considerable, and a spiritually developed man is as fully himself in that vehicle as in this denser body.

But though he may be fully conscious on the astral plane during sleep, and able to move about on it freely if he wishes to do

so, it does not yet follow that he is ready to join the band of helpers. Most people at this stage are so wrapped up in their own train of thought—usually a continuation of some line taken up in waking hours—that they are like a man in a brown study, so much absorbed as to be practically entirely heedless of all that is going on around them. And in many ways it is well that this is so, for there is much upon the astral plane which might be unnerving and terrifying to one who had not the courage born of full knowledge as to the real nature of all that he would see.

Sometimes a man gradually rouses himself out of this condition—wakes up to the world around him, as it were; but more often he remains in that state until some one who is already active takes him in hand and wakens him. This is, however, not a responsibility to be lightly undertaken, for while it is comparatively easy thus to wake a man up on the astral plane, it is practically impossible, except by a most undesirable exercise of mesmeric influence, to put him to sleep again. So that before a member of the band of workers will thus awaken a dreamer, he must fully satisfy himself that the man's disposition is such that he will make a good use of the additional powers that will thus be put into his hands, and also that his knowledge and his courage are sufficient to make it reasonably certain that no harm will come to him as a result of the action.

Such awakening so performed will put a man in a position to join if he will the band of those who help mankind. But it must be clearly understood that this does not necessarily or even usually bring with it the power of remembering in the waking consciousness anything which has been done. That capacity has to be attained by the man for himself, and in most cases it does not come for years afterwards—perhaps not even in the same life. But happily this lack of memory in the body in no way impedes the work out of the body; so that, except for the satisfaction to a man of knowing during his waking hours upon what work he has been engaged during his sleep, it is not a matter of importance. What really matters is that the work should be done—not that we should remember who did it.

Varied as is this work on the astral plane, it is all directed to one great end—the furtherance, in however humble a degree, of the processes of evolution. Occasionally it is connected with the deve-

lopment of the lower kingdoms, which it is possible slightly to accelerate under certain conditions. A duty towards these lower kingdoms, elemental as well as animal and vegetable, is distinctly recognized by our Adept leaders, since it is in some cases only through connection with or use by man that their progress takes place.

But naturally by far the largest and most important part of the work is connected with humanity in some way or other. The services rendered are of many and various kinds, but chiefly concerned with man's spiritual development, such physical interventions as were recounted in the earlier part of this article being exceedingly rare. They do however occasionally take place, and though it is my wish to emphasize rather the possibility of extending mental and moral help to our fellow-men it will perhaps be well to give one or two instances in which friends personally known to me have rendered physical assistance to those in sore need of it, in order that it may be seen how these examples from the experience of the helpers gear in with the stories of those who have received supernormal aid—such stories, I mean, as those which are to be found in the literature of so-called “supernatural occurrences.”

In the course of the recent rebellion in Matabeleland one of our members was sent upon an errand of mercy which may serve as an illustration of the way in which help upon this lower plane has occasionally been given. It seems that one night a certain farmer and his family in that country was sleeping tranquilly in fancied security, quite unaware that only a few miles away relentless hordes of savage foes were lying in ambush maturing fiendish plots of midnight murder and rapine. Our member's business was in some way or other to arouse the sleeping family to a sense of the terrible danger which so unexpectedly menaced them, and she found this by no means an easy matter. An attempt to impress the idea of imminent peril upon the brain of the farmer failed utterly, and as the urgency of the case seemed to demand strong measures, our friend decided to materialize herself sufficiently to shake the housewife by the shoulder and adjure her to get up and look about her. The moment she saw that she had been successful in attracting attention she vanished, and the farmer's wife has never from that day to this been able to find out *which* of

her neighbours it was who roused her so opportunely, and thus saved the lives of the entire family, who but for this mysterious intervention would undoubtedly have been massacred in their beds half an hour later; nor can she even now understand how this friend in need contrived to make her way in when all the windows and doors were found so securely barred.

Being thus abruptly awakened, the housewife was half inclined to consider the warning as a mere dream; however, she arose and looked round just to see that all was right, and fortunate it was that she did so, for though she found nothing amiss indoors she had no sooner thrown open a shutter than she saw the sky red with a distant conflagration. She at once roused her husband and the rest of her family, and owing to this timely notice they were able to escape to a place of concealment near at hand just before the arrival of the horde of savages, who destroyed the house and ravaged the fields indeed, but were disappointed of the human prey which they had expected. The feelings of the rescuer may be imagined when she read in the newspaper some time afterwards an account of the providential deliverance of this family.

Another instance of intervention on the physical plane which occurred a few months ago makes a very beautiful little story, though this time only one life was saved. It needs however a few words of preliminary explanation. Among our band of helpers here in Europe are two who were brothers long ago in ancient Egypt, and are still warmly attached to one another. In this present incarnation there is a wide difference in age between them, one being advanced in middle life while the other is as yet a mere child in the physical body, though an ego of considerable advancement and great promise. Naturally it falls to the lot of the elder to train and guide the younger in the occult work to which they are so heartily devoted, and as both are fully conscious and active on the astral plane they spend most of the time during which their grosser bodies are asleep in labouring together under the direction of their common Master, and giving to both living and dead such help as is within their power.

I will quote the story of the particular incident which I wish to relate from a letter written by the elder of the two helpers immediately after its occurrence, as the description there given is more

vivid and picturesque than any account in the third person could possibly be.

"We were going about quite other business, when Cyril suddenly cried 'What's that?' for we heard a terrible scream of pain or fright. In a moment we were on the spot, and found that a boy of about eleven or twelve had fallen over a cliff on to some rocks below, and was very badly hurt. He had broken a leg and an arm, poor fellow, but what was still worse was a dreadful cut in the thigh, from which blood was pouring in a torrent. Cyril cried, 'Let us help him quick, or he'll die!'

"In emergencies of this kind one has to think quickly. There were clearly two things to be done; that bleeding must be stopped, and physical help must be procured. I was obliged to materialize either Cyril or myself, for we wanted physical hands at once to tie a bandage, and besides it seemed better that the poor boy should *see* some one standing by him in his trouble. I felt that while undoubtedly he would be more at home with Cyril than with me, I should probably be more readily able to procure help than Cyril would, so the division of labour was obvious. The plan worked capitally. I materialized Cyril instantly (he does not know yet how to do it for himself), and told him to take the boy's neckerchief and tie it round the thigh, and twist a stick through it. 'Won't it hurt him terribly?' said Cyril; but he *did* it, and the blood stopped flowing. The injured boy seemed half unconscious, and could scarcely speak, but he looked up at the shining little form bending so anxiously over him, and asked 'Be you an angel, master?' Cyril smiled so prettily, and replied, 'No, I'm only a boy, but I've come to help you'; and then I left him to comfort the sufferer while I rushed off for the boy's mother, who lived about a mile away.

"The trouble I had to force into that woman's head the conviction that something was wrong, and that she must go and see about it, you would never believe; but at last she threw down the pan she was cleaning, and said aloud, 'Well, I don't know what's come over me, but I must go and find the boy.' When she once started I was able to guide her without much difficulty, though all the time I was holding Cyril together by will-power, lest the poor child's angel should suddenly vanish from before his eyes. You see when you materialize a form you are changing matter from its natural

state into another—opposing the cosmic will, as it were; and if you take your mind off it for one half-second back it flies into its original condition like a flash of lightning. So I could not give more than half my attention to that woman, but still I got her along somehow, and as soon as she came round the corner of the cliff I let Cyril disappear; but she had seen him, and now that village has one of the best-attested stories of angelic intervention on record!

“The accident happened in the early morning, and the same evening I looked in (astrally) upon the family to see how matters were going on. The poor boy’s leg and arm had been set, and the great cut bandaged, and he lay in bed looking very pale and weak, but evidently going to recover in time. The mother had a couple of neighbours in, and was telling them the story; and a curious tale it sounded to one who knew the real facts. She explained, in very many words, how she couldn’t tell what it was, but something came over her all in a minute like, making her feel something had happened to the boy, and she *must* go out and see after him; how at first she thought it was nonsense, and tried to throw off the feeling ‘but it warn’t no use—she just had to go.’ She told how she didn’t know what made her go round by that cliff more than any other way, but it just happened so, and as she turned round the corner there she saw him lying propped up against a rock, and kneeling beside him was the ‘beautifullest child ever she saw, dressed all in white and shining, with rosy cheeks and lovely brown eyes;’ and how he smiled at her ‘so heavenly like,’ and then all in a moment he was not there, and at first she was so startled she didn’t know what to think; and then all at once she felt what it was, and fell on her knees and thanked God for sending one of his angels to help her poor boy.

“Then she told how when she lifted him to carry him home she wanted to take off the handkerchief that was cutting into his poor leg so, but he would not let her, because he said the angel had tied it and said he was not to touch it; and how when she told the doctor this afterwards he explained to her that if she *had* unfastened it the boy would certainly have died.

“Then she repeated the boy’s part of the tale—how the moment after he fell this lovely little angel came to him (he knew it

was an angel because he knew there had been nobody in sight for half a mile round when he was at the top of the cliff just before—only he could not understand why it hadn't any wings, and why it said it was only a boy)—how it lifted him against the rock and tied up his leg, and then began to talk to him and tell him he need not be frightened, because somebody was gone to fetch mother, and she would be there directly; how it kissed him and tried to make him comfortable, and how its soft, warm, little hand held his all the time, while it told him strange, beautiful stories which he could not clearly remember, but he knew they were very good, because he had almost forgotten he was hurt until he saw mother coming; and how then it assured him he would soon be well again, and smiled and squeezed his hand, and then somehow it was gone.

“Since then there has been quite a religious revival in that village; their minister has told them that so signal an interposition of divine providence must have been meant as a sign to them, to rebuke scoffers and to prove the truth of holy scripture and of the Christian religion—and nobody seems to see the colossal conceit involved in such an astonishing proposition. But the effect on the boy has been undoubtedly good, morally as well as physically; by all accounts he was a careless enough young scamp before, but now he feels ‘his angel’ may be near him at any time, and he will never do or say anything rough or coarse or angry, lest it should see or hear. The one great desire of his life is that some day he may see it again; and he knows that when he dies its lovely face will be the first to greet him on the other side.”

A beautiful and pathetic little story, truly; and one which helps us, more than many a learned disquisition would, to realize how help from the astral plane may sometimes be given. The moral drawn from the occurrence by the village and its minister is perhaps somewhat of a *non sequitur*; yet the testimony to the existence of at least something beyond this material plane must surely do the people more good than harm, and after all the mother's conclusion from what she saw was a perfectly correct one, though more accurate knowledge would probably have led her to express it a little differently.

An interesting fact afterwards discovered by the investigations of the writer of the letter throws some light upon the reason why

the help was rendered by these particular agents and no other. It was found that the two boys had met before and that some thousands of years ago the one who fell from the cliff had been the slave of the other, and had once saved his young master's life at the risk of his own, and had been liberated in consequence; and now, long afterwards, the master not only repays the debt in kind, but also gives his former slave a high ideal and an inducement to morality of life which will probably change the whole course of his future evolution. So true is it that no good deed ever goes unrewarded by karma, however tardy it may seem in its action—that

Though the mills of God grind slowly, yet they grind exceeding small;
Though with patience stands He waiting, with exactness grinds He all.

C. W. LEADBEATER.

(To be concluded.)

THE SÂÑKHYA PHILOSOPHY.

(Continued from page 154.)

IN the preceding paper we studied in outline the twenty-five tattvas, or factors into which the Sâñkhya analyzes the entire universe, subjective and objective. We saw how, from the standpoint of this system, the "soul" or Puruṣha is absolutely individual, standing alone and unique in its nature, a pure witness or spectator, neither acting nor suffering, simply knowing, over against Prakṛiti and its products, in which however the nearness of Puruṣha, or as it is sometimes put, the radiation of its light, calls forth a seeming but illusory subjectivity—the complex series of what we call "states of consciousness," such as pain and pleasure, knowledge and ignorance, love and hate, joy and sorrow, the feeling of "I am," and the illusion of being the doer, enjoyer, sufferer of actions and their fruits. We saw how from Prakṛiti, root-substance, proceeds first, mahat or buddhi, the organ of discriminative knowledge, the determiner and decider; how from mahat proceeds ahañkāra, the creator of the illusion "I am the actor, enjoyer," etc.; and from ahañkāra the dual series of the five tanmâtras and their products, the gross elements on the one hand, as also manas, the recipient

and analyzer of the impressions from these which are received through the five organs of sense, and also the impeller to the activities of the five organs of action.

There now remains for us to consider one more fundamental thought of the Sâṅkhya to which allusion was made at the close of the previous article. This is really a further elaboration of the conception of Prakṛiti, though it is so fundamental, so characteristic of our system, so interwoven with every part and detail of its working out, that it seemed better to reserve this conception for separate consideration. According to the Sâṅkhya, although Prakṛiti is the root-substance, is the *ultimate* source and origin of all activity, all production, all change, the material cause of all that is—the Puruṣha alone excepted—yet Prakṛiti is not itself really *simple*, though repeatedly asserted to be *one*. On the contrary, Prakṛiti consists of, is constituted by, *three* factors or constituents, called *guṇas*, and named respectively *sattva*, *rajas* and *tamas*. No possible translation can convey the real significance of these words, and the best thing for a student to do is to take the Sanskrit terms as they stand and to build up in his own mind their meaning and connotation from what follows. Let us take them in order :

1. *Sattva*: The characteristic effects or manifestations of *sattva* in the world of objects (in the ordinary sense) are luminosity and lightness, while in what we should call the subjective world, but which the Sâṅkhya calls the subtler world of the finer products of Prakṛiti, they are virtue, self-control, mental calm, benevolence, friendliness, purity, content, pleasure, happiness, the perfect activity of the sense organs and the *manas*, and the attainment of supernatural powers. *Sattva* is therefore said to predominate over the other two *guṇas* in the world of the Gods.

2. *Rajas*: Those of *rajas* are motion and force in the world of objects ; while in the subtler inner world they show themselves as every description of pain and suffering, trouble, anxiety, care, annoyance, discontent, dependence, jealousy, envy, instability, disturbance, passion, desire, love and hate, malice, love of strife and fault-finding, lack of balance and calm, wildness and unfriendliness of demeanour, but also ambition, effort and activity. Thus *rajas* is said to predominate in the world of men.

3. *Tamas*: In the world of objects, *tamas* exhibits itself in

weight, heaviness, rigidity and darkness; in the inner nature of man as depression, fear, alarm, despair, want of sympathy, indecision, lack of perception, ignorance, drunkenness, madness, disgust, laziness, carelessness, unconsciousness, sleep and fainting, as hard-heartedness, shamelessness, lustfulness, impurity and evil in general. Tamas thus predominates over sattva and rajas in the animal, vegetable and mineral kingdoms.

These three guṇas then are the constituents of Prakṛiti and they are all three "universally extended." In other words there is no single point in all infinity where at least a *minimum* of each of these three is not present; they are, as we have seen, widely different from each other in nature and functions and yet the three together are *one*, are Prakṛiti, just as three distinct rivers form after their junction a single stream. But, strictly speaking, the three guṇas in their union are only called Prakṛiti when they are in equilibrium with each other. For any disturbance of that equilibrium brings about manifestation, and all manifestation is comprised under one or other of the productions which proceed from Prakṛiti; while so long as none of the three preponderates in any way over the others, and each remains in the most absolute equilibrium with, and indeed quite unrelated to, each of the others, so long is Prakṛiti or the root-substance a subtle indistinguishable mass wherein all the powers and properties, which make their appearance in the unfolded or manifested universe, repose in germinal inactivity.

And it should also be noted that neither sattva nor tamas can spontaneously or self-moved enter into activity; it is only rajas, the action, motive guṇa, which can set them in motion and so lead to the unfoldment of the peculiar properties of each.

Now these three guṇas are regarded by the Sāṅkhya as being ceaselessly in struggle and conflict with one another—except during the periods of non-manifestation when they repose in their perfect equilibrium as Prakṛiti, the root-substance. Each is constantly striving, during manifestation, to assert itself, to come to the front, to predominate and display its own special nature. To quote the statement as found in the texts, the guṇas "serve for manifestation, activity and restraint: they mutually subdue and support each

other, produce each other, consort together and take each other's condition."*

To the modern western mind this conception of all nature as constituted by the interaction of three factors, these three *guṇas*, will naturally appear strange and altogether imaginary. Even put forward as an hypothesis it would seem, especially to the scientist, so far-fetched and in the air, that nothing but the strictest and most rigid demonstrative proof would reconcile him to even entertaining it for a moment. And yet, in some way or other, it must accord with certain very fundamental facts in nature, in the human mind at any rate, for not only has it obtained unquestioned acceptance for many many centuries from the successive generations of Hindu thinkers—men, keen, acute, questioning, and logical more perhaps than any other of earth's peoples—but this acceptance has so long been an unchallenged reality in all minds, that not even in the very oldest texts of the Sâṅkhya that have reached us, do we find a single word of reasoning or proof on the subject. The question is not even raised either by the Sâṅkhyan writers themselves or by any of the many other schools with whom they were so long engaged in the most acute and incessant controversy. Nay more, the doctrine itself, the teaching that all nature consists of these three factors, the *guṇas*, has been accepted and adopted into every one of the various schools, and throughout the whole of the epic and post-epic literature of India.

To such an extent is this the case that neither from the old books, nor from the living paṇḍits have I been able to discover any clue to the line of demonstration followed. And yet that so wide and startling a theory must in its time have been most thoroughly and exhaustively threshed out, and only obtained acceptance because its actual correspondence with some reality in nature or man enabled it to survive as the "best-fitted," is obvious to anyone who has even a slight acquaintance with the thoroughness and minuteness, the traces of which are everywhere apparent in the accepted doctrines of logic and philosophy, which have won for themselves an accepted place in the philosophical thought of India.

It must therefore be left to the future—perhaps to the

* *Sâṅkhya Kārikā*, Aph. 12.

researches of some trained student of occultism—to rediscover the lines upon which this doctrine of the guṇas was originally established to the satisfaction of such penetrating minds. For the moment, all that I can even attempt is to suggest a line of thought which may at least make this conception seem less strange and wild to western minds, and show that, even from our modern standpoint, some basis for it may be found in our actual concrete experience. This line of thought has been suggested by the fact that the three guṇas are correlated by all the Sāṅkhya authorities with pleasure, pain and indifference. These words have not infrequently been used by English translators to render the Sanskrit terms: *sattva*, *rajas* and *tamas*; and this has been done on the strength of the explanations given by the old commentators as to the meaning and significance of these terms, as well as under the guidance of the sense currently attached to them at the present day. Taking therefore these ideas—pleasure, pain and indifference—as being correctly correlated with the three guṇas respectively, the following line of thought not unnaturally suggests itself; though I am bound to add that it seems to me very far from satisfactory, and leaves my own mind in a state of restless enquiry on the subject. On modern hedonistic lines we might reason thus; though I again repeat that I do not believe that these ancient thinkers followed that line.

Taken in relation to our human consciousness, the most important characteristic of the objects around us is whether they give rise to pain or pleasure when we come into contact with them, or leave us indifferent in that respect. From the purely human point of view these questions are the ones of supremest, nay even of the only practical importance. And then, when once we have begun to classify all objects in nature into one or other of the three classes, painful, pleasurable, indifferent, the step does not seem a long or unnatural one to assume that these properties in objects are the result of the varying admixture and proportion in them of three actual substances or factors, possessing these properties. Once such a theory has been adopted, the rest follows from the logic of observation; while association of ideas and experiences would naturally bring together other properties of objects and of human organisms and associate them with these fundamental factors which build up our own bodies and all around us. After all, though more

logically consistent and thoroughly worked out in its philosophical aspects, the theory of the three guṇas is not so very fundamentally different from that of the four "elements" of earth, air, water and fire, which for so many centuries reigned supreme and unchallenged in the minds of all the learned men of Europe.

At any rate I am unable to suggest any other line of thought along which this theory may have been arrived at ; unless indeed I resort to an appeal to spiritual clairvoyance and assume that the founder of the Sâṅkhya system based his teachings upon actual knowledge and experience of super-physical nature. But even then the difficulty arises that so far as I know no modern student of occultism among ourselves, has, so far, been able to perceive and recognize the three guṇas as actual basic substances in nature, with the exception perhaps of Jacob Böhme, whose "three qualities of nature," sweetness, bitterness and astringency, are wonderfully like, even in minute details of their working out, the three guṇas we are considering here.

Be that, however, as it may, the fact remains that this conception of the guṇas is fundamental to the Sâṅkhyan system, that it passed thence into the other schools, and now colours and forms part of the whole system of Indian thought as found in all the literature later than the Upaniṣhads.

The origin of colour is also referred to the guṇas, if not in the actual Sâṅkhya texts themselves, yet by weighty commentators, and as it may assist the reader in building up in his mind the idea of the guṇas, I will quote a passage from Nîlakantha's Commentary on the Mahâbhârata, XII., line 10,058, which indicates pretty clearly how this idea has worked out : "When tamas predominates, sattva is small and rajas holds the middle, the colour black results ; if the proportions of sattva and rajas are reversed, the colour grey ; when rajas predominates, sattva is a minimum and tamas holds the middle, then the colour blue appears ; if the proportions of sattva and tamas are reversed, the colour red ; when sattva predominates rajas is small and tamas holds the middle, the colour yellow is the result ; if the proportions of rajas and tamas are reversed, we get white."

Having examined the guṇas separately, let us now consider them in union. As already stated, during pralaya, or the periods when the universe having been re-absorbed is unmanifested, the

guṇas exist in perfect equilibrium, indistinguishably merged into the one root-condition of all matter—Prakṛiti. But even in this condition it must not be imagined that they are completely at rest, for that would be contrary to their very essential nature which is ceaseless change and motion. But the activity of each guṇa is, at such times, confined to itself alone and does not affect the other two. Thus to quote the Sāṅkhya-tattva-kaumudī (Kārikā 16), it is said: "During pralaya, sattva, rajas and tamas only undergo change within themselves; for the guṇas, whose very nature is change, remain not even an instant without undergoing alteration. Therefore, when the world is in the condition of dissolution, the sattva unfolds itself only in the form of sattva, the rajas in the form of rajas, and the tamas in that of tamas." And it must be noted that this isolated motion of each guṇa within itself is something quite different from, and independent of, that motion which communicates itself to the root-substance as a whole (Prakṛiti) at the beginning of a new world period.

This original impulse, which ends the pralaya and brings about the dawn of a new period of universal manifestation, is termed "kshobha," a word which conveys the sense of "thrill," "vibration," "shock," and its primary effect is to cause the three guṇas to interact with each other, instead of each continuing its ceaseless eternal motion within its own substance and nature. Nowhere in the philosophical Sāṅkhya texts is any definite or consistent explanation of the whence or how of this kshobha or primary impulse to be found; but in the Purāṇas, as also in the Yoga school of Patanjali, it is ascribed to the "Will of the Lord," or as we should express it in Theosophical phrase, it is the outcome of the primary act of self-sacrifice, or self-limitation, by which the Logos calls the universe into manifestation.

As the topic of pralaya, or the period of universal dissolution and re-absorption, has come in our way, a word may as well be added here as to the condition during that state of things of those Puruṣhas or souls who have *not* obtained liberation during the previous period of manifestation. According to the Sāṅkhya, such Puruṣhas are as free from suffering as those who have attained liberation, because the internal organs pertaining to each, along with the subtle body, which are the material substrata of every

feeling, no longer exist as such. But these inner organs and subtle bodies have, in spite of that, not perished utterly, but have only returned to the condition of root-substance and continue to exist "in a subtle condition." The same thing is true also as to their most fateful attributes, their moral characteristics, tendencies and past karma, resulting from the unworked out thoughts, words and deeds in the previous world-period. And lastly, their ignorance or non-discrimination persists also through the pralaya as a tendency (vâsanâ), *i.e.*, their inability to distinguish truly between what is Puruṣha and what Prakṛiti. For these two attributes of the soul—its karma and this non-discrimination of self and not-self—exist, according to the Sâṅkhya, as a beginningless continuity which remains uninterrupted even by the universal dissolutions, and is terminable only through the arising in the individual of the True Discriminative Knowledge.

In the following article of this series we shall proceed to trace the sequence in which the manifestation of the twenty-five tattvas or principles of the Sâṅkhya takes place; and we shall then be able to fill in many of the details which will render more intelligible a good deal which had to be left obscure in the skeleton outline of these conceptions which was given in the previous article. I propose to select for this purpose rather such details as will be of common interest, or useful as illustrating general characteristics of Hindu thinking, than those of more directly and immediately philosophic significance, except where such philosophical questions cannot be left aside without seriously distorting or mutilating the presentment of the system as a whole.

BERTRAM KEIGHTLEY.

(To be continued.)

ERRATUM.

Page 153, line 9 from bottom; for "material substates," read "material substrata."

THE UNKNOWN PHILOSOPHER.

INTRODUCTION.

FEW periods of modern history have been stamped with such extremes in philosophical ideas as the century in which lived and worked Louis Claude Saint-Martin, "*Le Philosophe Inconnu*" of the eighteenth century.

It is sometimes thought that this period was essentially materialistic, but students of Mysticism and Theosophy will find that even in this seemingly, for them, dead century, there was a strong and clear pulse of occult thought and mystic teaching. There were mystics and occultists, who throughout the darkest hours kept unshaken their knowledge of the unseen life.

In order to understand the life and work of our unknown philosopher, we must also glance briefly at the conditions which surrounded him. Indeed few epochs have been marked with such eventful changes as the years in which Saint-Martin studied the unseen life, and yet we see the picture of a tender-hearted man looking quietly on as the sorrowful drama of the French Revolution unfolded itself before his eyes. We see a man who is spoken of as pure-hearted, scrupulously just in his judgment, with qualities of kindness and affection which endeared him to his many friends, watching the death carts rolling heavily through the streets of Paris, and yet in his writings we find but few words of regret for the sorrows and trials of the passing days. On the contrary, we gaze into a mind which is looking for a purified France, a philosopher who recognizes that the conditions of the time are but the results of the causes which had gone before.

Let us now look further into the past, to the teacher of our philosopher, the master who moulded and guided his first studies in the "occult world." In Martinez Pasquales we find one of those strange characters who from time to time appear on the pages of history; a man of undoubted power, who influenced many men and

many minds at this period. Martinez Pasquales forms one of the links in that unbroken chain of mystic teaching which stretches far back into the night of time. He was one of those who had the power of communicating with beings on other planes ; thus keeping the fact before men's eyes that the physical life is not the only plane of action, or the ordinary senses the only means of perception.

But in order to simplify our task, it will be necessary to treat the subjects under the following heads :

1. The period 1754 to 1802.
2. Martinez Pasquales, the teacher and founder of the Rite of Elected Cohens, or Priests, the Order of Martinists.
3. Louis Claude Saint-Martin, the disciple, the Unknown Philosopher.
4. The doctrines of Saint-Martin and his teacher, and a comparison of these with the Theosophy of the present day.

THE PERIOD 1754—1802.

Seldom have been seen such extremes of opinion as we find generally in the eighteenth century, and particularly in unhappy Paris, the centre at which all the opposing forces met. On one side we have the Encyclopædists and the Materialists, a brilliant phalanx, numbering Voltaire, Diderot, D'Alembert, Rousseau, Buffon, Condorcet, and many others in its ranks—leaders of a mental revolution. On the other we have Saint-Germain the mysterious ; Cagliostro, at one time called “divine” and afterwards dubbed “charlatan” ; then the still more unknown Lascaris, the teacher of Cagliostro, who figures so dramatically in the novels of Dumas as Althotas ; next Anton Mesmer with his wonderful magnetic experiments, the talk of Paris ; then Martinez Pasquales with his disciples, and many other mystic and occult students.

Not only is France affected by the forces at work, but the whole of Europe is a seething sea of mental unrest. Swedenborg is also strongly influencing the thought of the day.

Amongst the well-known names of those who were more or less definitely involved in the mysticism of the eighteenth century we find the following renowned personages : Frederick the Great of Prussia ; Catherine of Russia ; the Emperor Joseph II. of Austria ; Gustavus III. of Sweden ; the Landgrave of Hesse-Cassel ; the Duke of

Württemberg; the Princess of Anhalt; the Margrave of Baireuth; and many other names, some of them renowned in the world of letters.

Another interesting and somewhat curious fact; in no other century in modern history do we find so many secret societies. Every leading mystic thinker appears to have had a separate centre or school of his own; sometimes they appear almost at variance with each other, while at no time are they wholly in sympathy. Indeed, nearly the whole of Europe appears honey-combed with secret organizations of various kinds. In France the conditions were ripe for both secret societies and rebellion. The Court was corrupt, the Church was corrupt, the nobles corrupt, and the people tired and disgusted with those who ruled over them. The Court amused itself by talking the language of the "markets," and the Regent of France set the example of vicious living.

Unrest and the spirit of revolt spread even amongst the Masons and Illuminists. In 1785 there appear to have been three leading secret associations, united under a veil of Freemasonry, but in reality, each having a different aim of its own, occult or political (*L'Illuminisme en France*, Papus, p. 139). These were:

1. The Grand Orient of France, founded in 1772, by the amalgamation of several Masonic bodies. This was a democratic society, and it aimed at a representative legislation in its Lodges; it was not avowedly anti-clerical, since it numbered certain of the clergy in its body.

2. The Grand Chapter General of France, formed by the amalgamation of two other Societies: (a) Conseil des Empereurs d'Orient et d'Occident; (b) Les Chevaliers d'Orient.

3. The Martinist Lodges, created by Martinez Pasquales, of which the centre was at Lyons. The spirit and tone of this Lodge was entirely aristocratic, and the researches of the Lodge were confined to mystic philosophy and the occult sciences.

The Martinists were very particular and exclusive in the choice of their members; they did not trouble themselves about politics, but they had a strong influence on the intellectual development of Masonry.

Unfortunately for the Martinists they were being continually identified with the second society above mentioned, which was the true revolutionary party, and about which a few words must be said before we go any further.

This Society was, according to some writers (*Histoire de la Magie*, Éliphas Lévi, p. 44; *L'Illuminisme en France*, Papus, p. 140; *Royal Mas. Enc.*, Mackenzie, art. "Templarism"), descended from, or amalgamated with, the order of Knights Templar, founded in 1118, by Hugh de Payens, whose Grand Master, Jacques de Molai, was treacherously invited to Paris by Philippe le Bel, King of France, at the instigation of Clement VI. Charges were made against the order, and finally after being subjected to much indignity and hardship Jacques de Molai was burned in front of Nôtre Dame de Paris in 1314.

The members of his order vowed vengeance against the Church and king, and the feeling of implacable hatred was handed on from generation to generation, until the period arrived when the conditions of corruption made vengeance easy, and the kindly but weak Louis XVI. had to suffer for the wrong-doings of his ancestors.

We find that the Regent, the able but licentious Duc d'Orléans, was one of the Grand Masters of this order; he was succeeded by the Duc du Maine and others of the same rank. It is said also that Cagliostro was the agent of the Templars (Lévi, *op. cit.*, pp. 427, 442), and that all the events of the Revolution were directed by this body, unseen, unknown, but all powerful, with one aim, the total destruction of a corrupt Church and a corrupt State (Papus, *op. cit.*, p. 144). Their origin and descent were to a certain extent shielded by the new amalgamations which had been formed, and there seem to have been secret factions within the Masonic bodies of the period.

The Abbé Barruel, in his *Mémoires pour servir à l'histoire du Jacobinism*, asserts that the whole of the bloodshed and the Reign of Terror was due to the secret societies, or the Jacobins, as he calls them, looking on them all as one large revolutionary society, and unfairly dragging the peaceful Martinists into the same category. His indictment is unjust and vindictive, but we get a good picture of the period from his writings, and we understand to some extent how widespread was the scope and work of these secret societies. Unfortunately he uses the terms Theosophist and Theosophy, Adept and Initiate, quite indiscriminately for many unworthy people in his discourses.

Among the well-known names of the period, there are a few of whom mention should be briefly made, as they are of deep interest

to students of our present day, such as Saint-Germain, Cagliostro, Mesmer and Swedenborg, as well as Saint-Martin, with whom we are chiefly concerned.

It is interesting and somewhat remarkable to notice that in no case do we find them working together—remarkable, since if they were all aiders of the same great mystic impulse, we should expect to find some common action between men of such powers as they undoubtedly had.

Saint-Germain, of whom so much is said and so little known, is called by Ragon one of the three celebrated chiefs of modern Illuminists (*Maçonnerie Orthodoxe*, p. 256).

Lévi tells us that when all these anarchical doctrines and ideas began to spread, he separated from the society which he had founded; he was opposed by his members and accused of betraying them (*op. cit.*, p. 420). The society he founded was that of Saint Jakin, or Saint Joachim, tracing its origin from the Templars and Rosicrucians. The tenets were gnostic; they were Theosophists who studied and practised theurgy. Abbé Barruel makes a furious attack on Saint-Germain as having instigated much of the bloodshed in the Revolution; this does not seem to coincide with the fact that he left the society he had formed when he found the members were adopting anarchical views. This Society disappeared during the Revolution, being most probably amalgamated with others of the same tendency.

Passing on to Alexander, Count Cagliostro, we find that he adopted the Rite of Egyptian Masonry, which was essentially Eastern in its tenets; the Count was said to have held meetings in the Loge des Amis Réunis with Mesmer; we also find him attending a meeting of the Philaletheans on Feb. 15th, 1785, at which Mesmer was also present, but there is no trace of any work being done by these two well-known men in conjunction.

Frederick Anton Mesmer again was a member of the *Fratres Lucis*, and founded the Order of Universal Harmony, with the idea of propagating the doctrines of animal magnetism. The *Fratres Lucis* were a mystic order. Among the members of this order were Pasquales, Cagliostro, Swedenborg, Saint-Martin, and subsequently Éliphas Lévi, and other mystics. This body had been much persecuted by the Inquisition in earlier years.

We also find Swedenborg founding his own society and strongly influencing the later development of Saint-Martin.

These are the best-known names of the period, and the names of the societies to which they belonged, excepting the school founded by Martinez Pasquales, with which we must deal more in detail as it leads directly to our main subject.

The remarkable point to be noticed is that no distinct link is to be found between these mystics, and no common work; on the other hand there is a tradition that Saint-Germain, Mesmer, and Cagliostro were all more or less connected with the "Great Brotherhood" which guides the affairs of men; but they did not seem to recognize each other's work, nor to be much in sympathy.

Speaking of Mesmer, the biographer of Saint-Martin says: "Mon. de St. Martin avait de la personne de Mesmer une opinion peu favorable; c'était à ses yeux 'un matérialiste, mais qui disposait d'une grande puissance'" (*Saint-Martin, Le Philosophe Inconnu*, par Matter, p. 62). In the same author we find a plain hint that the "forms and ceremonies" affected and adopted by Cagliostro, which had also formed part of the early studies of Saint-Martin in the school of Pasquales, were later on entirely put aside by him; on this point Matter (*ibid.* p. 94) says: "Saint-Martin remarqua avec peine que la plupart des Adeptes de Versailles n'avaient été initiés que par les formes, c'est-à-dire par les cérémonies extérieures. . . . Il y ajoute d'ailleurs un mot de plus, pour marquer la distance qui les sépare de lui: '*Mes intelligences étaient loin d'eux.*'"

It is a remarkable fact that no trace can, so far, be found of any reference made by Saint-Martin to Saint-Germain, who had been certainly the most mysterious and striking personage of the period; and only indirectly, as we shall see, to Cagliostro.

There may, perhaps, have been some *bonâ fide* reason why all these well known men—pursuing to some extent the same researches and having, without doubt, a knowledge of occult forces—did not come into public contact with each other, but the fact remains that there is very little evidence to show that there was even a semblance of friendliness between them.

One other change must be briefly noticed; from 1786 the Martinists allied themselves with the Illuminists of Baron Hundt, while the Grand Orient and the Rite Templar formed into one

body. Thus in 1789 we find two large secret societies in France, practically in opposition; on one side the latter with their aims purely revolutionary, on the other the former keeping to their philosophical and occult studies, of these the Martinists suffering most during the Reign of Terror.

Let us now trace what is told of Martinez Pasquales and the school wherein Saint-Martin first studied the occult life.

ISABEL COOPER-OAKLEY.

(*To be continued.*)



CHRISTIANITY ACCORDING TO TOLSTOY.*

THE translation of a letter addressed by Count Tolstoy to the Dutch recruit, Herr van der Weer, who lately refused to serve his term in the army, as required by the laws of his country, has within the last few weeks appeared in the public prints. In this letter the Count congratulates Herr van der Weer on the attitude he has assumed, and states that "the spirit of Christianity is the main-spring of your action."

These words serve to call attention once more to the views Count Tolstoy has previously expressed as to the spirit of the Christian revelation, the meaning of its ethical precepts and their bearing on life and conduct in his well-known book, *The Kingdom of God is within You*. At the present moment, therefore, it may not be amiss to consider his interpretations and position generally as therein set forth.

There is so much that is attractive in the personality of Count Tolstoy, so much in the entire sincerity of his character that commands our respect, so much that is noble in the manner in which he endeavours, so far as in him lies, to conform his own life to the ideals which he inculcates, so much in the self-denying and self-sacrificing enthusiasm with which he endeavours to better the physical conditions and the environment of the oppressed and needy of his fellow-countrymen, that it is with a feeling of sadness that one closes these

* *The Kingdom of God is within You: Christianity not as a Mystic Religion, but as a New Theory of Life*. Translated from the Russian of Count Leo Tolstoy by Constance Garnett. 2 vols. (W. Heineman. London, 1894.)

volumes, in which Count Tolstoy expounds at length his view of the meaning and purpose of Christianity.

The title strikes the keynote of all religion, and in the hands of such an accomplished and thoughtful writer one expects to find this great truth handled with much depth of insight and much careful and logical argument based thereon; but alas! in these volumes there is nothing of the kind, and the principal impression left on the mind of the reader is one of amazement at the narrowness of view and the apparent want of any real knowledge of the other religions to which allusion is made, and at the amount of dogmatic assertion contained between the covers. This is sad, for one cannot help realizing what splendid work might be done by a writer of such ability, with such hold on the public attention, were his insight a little deeper, his outlook a little wider, his views less crude and material. For even despite these defects, it cannot be doubted that in the state of transition through which Christian thought at the present day is passing, Tolstoy has played a considerable part in directing the forces at work for good, for by his writings many, perhaps for the first time, have had their eyes opened to realities and have been made to consider whether what they have hitherto professed to believe is a true, living thing, or merely a shell; and for this work great credit is due to him.

What then are these ideas which, according to Count Tolstoy, are peculiar to Christianity, differentiating it from all other, and as he terms them, "pagan" religions, and which, in his eyes contain the essence of Christian teaching? They are summed up in the injunction not to resist evil by force, and in the statement that "the Kingdom of Heaven is within you."

With regard to the latter, it is unnecessary to waste words or pile up quotations from the Scriptures of other and far older faiths, to prove what cannot but be abundantly evident to anyone who has made even the most superficial study of the religions of the East, that it is precisely this same conception of the Kingdom of God being within the individual which forms the basic idea of all their spiritual teachings, although in many of these other systems the same conception is much more elaborately displayed than is the case in the Christian Scriptures; it cannot, therefore, be claimed that promulgation of this truth is peculiar to Christ's teaching.

The exposition, however, of this teaching, which serves for the title of the book, occupies comparatively small space and is but slightly treated of; it is on the former injunction as to non-resistance to evil that in reality the "New Theory of Life," according to Count Tolstoy, depends, and it is to the various aspects of this theory and its reaction on the individual and social life that he principally devotes himself.

Before considering the conclusions drawn from this injunction, let us briefly consider the text itself, as found in *Matthew* v., 39, where it forms part of what is known as the "Sermon on the Mount."

The words in the old version of the English translation run as follows: "But I say unto you, resist not evil"; in the new version, however, it stands thus: "But I say unto you resist not *him* that is evil." In the discourse which occurs in *Luke* vi., and which is usually considered to embody the same address, though the two sermons differ very widely and materially in many respects, we find no mention made of this special ordinance; in the other Gospels we find no such address. But in no case do we find the words occurring precisely as quoted by Count Tolstoy, namely, "resist not evil *by force*." It might be held that the addition of these two words "by force" is of itself unimportant; but when we find that the whole of his "New Theory of Life" entirely depends on these added words, it may fairly, I think, be demanded that before we can be asked to accept Tolstoy's interpretation of the text as being correct, that we should be given some clue as to where it is to be found as quoted by him.

It is hard to enter into that peculiarly narrow and material view, by which Count Tolstoy has seemingly convinced himself and would fain convince others, that the prohibition as to the resistance of evil solely refers to physical force being employed for that purpose; and it is hard to understand on what grounds, if the literal interpretation of the text is correct, Count Tolstoy can justify resistance of evil by the more potent mental and intellectual methods. But that he does think such resistance not only justifiable but obligatory is most conclusively proved by this very book we are now considering, devoted as it is to the combating of what appears to him as evil, with all the energy and determination of which he has command.

The manifest absurdity of carrying this narrow interpretation of "resist not evil" to such a length has been realized, and it is for this reason that Count Tolstoy would still further limit its application, and by introducing the words "by force" seek to make it apply simply and solely to the active employment of physical force.

Having, however, satisfied himself that this is what the text means, he is prepared to carry its application to life to the most extreme limit, and to exemplify this I cannot do better than quote the following from vol. i. p. 50. :

"I see that a man I know to be a ruffian is pursuing a young girl; I have a gun in my hand, I kill the ruffian and save the girl. But the death or wounding of the ruffian has positively taken place, while what would have happened if this had not been I cannot know."

Thus the inference we are left to draw is that because we have not absolute knowledge of the ultimate result of any action and, seeing that we are by no means under any circumstances to use force in the resistance of evil, that the proper attitude for a Christian is to stand quietly by and see an outrage which he has power to prevent perpetrated before his eyes. Can we be surprised or feel regret that such a creed has failed to make any very great impression on the minds of the more thoughtful of the Christian community—indeed it is somewhat surprising that anyone with any moral sense can be disposed to accept this teaching, especially when the ultimate conclusions to which it leads are thus stated with what we might call brutal frankness. For however much we may disagree with Count Tolstoy's views, we must admit that he never shirks the results to which his teaching lends itself.

That Tolstoy does not consider passive resistance as being resistance the whole of the book goes to prove, much of it being taken up with the proper conduct of the Christian with regard to his compliance with the law of the land, and throughout the burthen of Tolstoy's advice is "resistance to the uttermost." Take for example the following from vol. i. p. 31:

"People will ask, perhaps, how ought a subject to behave who believes that war is inconsistent with his religion, while the Government demands from him that he should enter the military service? . . .

"This is the gist of Dymond's answer—"His duty is humbly but steadfastly to refuse to serve."

"Therefore we consider it the duty of every man who thinks war inconsistent with Christianity meekly but firmly to refuse to serve in the army. . . . By a steadfast refusal to make use of force, you call down on yourselves the blessing promised to those who 'hear these sayings and do them.'"

Again in vol. ii. p. 70, speaking of "true" Christians he says:

"Thus they refuse the voluntary payment of taxes, because taxes are spent on deeds of violence," which savours more of a method by which the Christian may "save his own soul," rather than as an effective method of bringing influence to bear on public opinion in the direction of remedying the evils which he considers to exist; for it seems fairly probable that such defiance of law would tend to prejudice most sensible persons against the individual who resorted to such methods, and raise an opposition in public opinion to the very reforms which he is in sympathy with.

It must always be remembered that Count Tolstoy is nothing if not literal in his interpretations of the Gospel. It was therefore with some curiosity I read on to see how the reply of Jesus in *Luke* xx. 21-26 to the question, "Is it lawful to give tribute unto Cæsar or not?" was made to square with the above teaching in the matter of taxes. But not once is this incident referred to in any way.

Another assumption is made by Count Tolstoy without a word of explanation or one atom of proof being brought forward in support of it—an assumption for which we have the right to demand the clearest proof, seeing that it states as a fact that which is contrary to all experience and observation, not only of mankind but of any realm of nature. This assumption is that Christianity teaches not only brotherhood but "equality," as for example in vol. ii. p. 22, where, speaking of the views of non-religionists as opposed to his own, he says, they hold "that the salvation of mankind will be brought about by slow and gradual progress, through which the pagan principles of our existence will be replaced by the principles of liberty, equality, fraternity—that is, by *Christian principles*." And it is this assumption of equality which gives rise to such views as the following from vol. ii. p. 41:

"The Christian is independent of every human authority by the fact that he regards the divine law of love, implanted in the soul of every man . . . as the sole guide of his life and other men's also. . . . Therefore the Christian who is subject only to the inner divine law, not only cannot carry out the enactments of the external law, when they are not in agreement with the divine law of love which he acknowledges, he *cannot even recognize the duty of obedience to anyone or anything whatever*, he cannot recognize the duty of what is called allegiance."

Here we have in a few words a statement of the social aspect of Christianity as interpreted by Count Tolstoy, and we see that it strikes at the root of *all* government whatsoever. Again on p. 43: "The Christian is independent of human authority."

We have seen that the Christian may not be ruled; it therefore follows that he cannot rule, and the following is the definition of ruling we find on p. 86:

"Ruling means using force, and using force means doing, to him to whom the force is used, what he does not like and what he who uses the force would certainly not like done to himself. Consequently ruling means doing to others we would not that they should do unto us—that is doing wrong."

This definition is a very fair sample of the crudeness which is one of the most striking features of the book. Let us examine it for a moment. The whole argument turns on the statement that we should not like being restrained from any course of action, however evil or disastrous in its consequences that action might be, and therefore we have no right to restrain others. But is this a real statement of the sentiment of mankind? Possibly it may be if we take the least developed and most degraded, but surely it does not express the sentiment of even the moderately thoughtful! Surely any ordinary individual would only be too grateful to know that someone would intervene to prevent, even by force if necessary, the commission by him in a moment of passion, or when blinded by his lower nature, of some crime or act which in his saner moments he would regard with horror; if this is so, is then society to be organized on the basis of the least intelligent? As it seems to me, it is absolutely untrue to say mankind does not like to be ruled, nor does the fact of being ruled imply any degradation, unless we

are to assume ourselves to be possessed of all knowledge and infinite capacity. Nature itself teaches us this very fact above all others, that it is a realm of law and government.

To enforce his point as to the iniquity of ruling we find the following (vol. iv. p. 86) :

“To submit, means to prefer suffering to using force, and to prefer suffering to using force means to be good, or at least less wicked than those who do unto others what they would not like themselves. And therefore in all probability not the better, but the worse, have always ruled and are ruling now. There may be bad men among those who are ruled, but it cannot be that those who are better have generally ruled those who are worse.”

The question now arises, even if we are satisfied that this doctrine of non-resistance is untrue as an interpretation of Christ's teaching, can we consider it even a humane doctrine? Take the case of a man about to murder another—true, we do not know the absolute good, but we are most of us pretty well agreed that it is evil for a man to commit a murder; so it would seem that even at the risk of exerting force to prevent the act being carried into execution, we should be doing in reality a kinder act to the would-be murderer by preventing the murder, than by allowing him to act unhindered, taking into account the kindness to the individual who would have been killed. Take again the case of cruelty to children—but it is no use multiplying examples, the answer to the question is so self-evident that one can only feel amazed that there should be reasonable people found to advocate such methods as those of Tolstoy's Christianity.

That Tolstoy does not admit there can be any other sincere interpretations of the command not to resist evil than that which he himself offers, is apparent from the beginning to the end of his book, and he roundly accuses of insincerity all who may differ from him. Nevertheless, it may be that there are sincere persons who believe that by these words the Great Teacher of Christianity did not mean quite what Tolstoy thinks he did, but that what he meant his teaching to convey was the same great truth found in other religions also, that hatred only ceases by love; that the mainspring of the Christian's life should ever be the helping of his brother, never the seeking for personal advantage, much less revenge,

careful for all that subserves his neighbour's welfare, careless as to his own; that he should be long-suffering and requite good for evil; and that if this rule of life is true for the individual, it follows that it must be true for the national life also. The individual and the nation will both make mistakes; this is in the nature of things; but if the motive is always good, progress would be made by failure and the ideal ever become more realized.

Looked at from this point of view, the command to "resist not evil" can be interpreted without outraging all common-sense, which I take it was no more the object of the Christian teacher than it was the method of any of the truly great initiated teachers of spiritual and occult truth. No teaching deserves the name of great which ignores practical conditions, such as they exist, and lays down identical rules of conduct for all men, no matter where they may stand in the whole sweep of evolution; on the contrary, the truly great teaching is one which sees deeply into the conditions of things, and which adapts itself to all men's understanding; which, while guiding all men towards the highest ideal, yet recognizes their limitations; which, while endeavouring to raise humanity upward, never seeks to overthrow the very foundations on which they stand; and therefore it is that I venture to differ from Count Tolstoy in his interpretation of the teaching of Jesus.

OTWAY CUFFE.



CORRESPONDENCE.

"ANIMAL REINCARNATION."

I HAVE with considerable interest and I hope with some degree of profit read the article under this heading contributed by Mr. Bertram Keightley to the July issue of *LUCIFER*, in reply to the views set forth by myself in the May issue of the same magazine.

I note therefore, that Mr. Keightley's reply is not given "on the merits" of either position, nor on the question of the most probable philosophical aspect, but evidently from information which enables him to dispense with the idea of a theoretical probability, and to assert that the explanation given by him is *fact*. Now I do not in any sense find

fault with this view, indeed I think it is the best way of stating it, and that which I would myself adopt in similar circumstances. Before, however, one has this actual knowledge, one can only theorize and propound that theory which seems most appropriate, and to cover most of the facts of each individual case.

That part of Mr. Keightley's article which seems to me least satisfactory, is the karma question, when applied to animal suffering (see p. 425). He there says: "The gradual unfoldment of the animal essence . . . is greatly hastened and intensified by suffering," that is by the suffering of each separate animal soul! This means that the separate animal soul whilst in physical life may have had to pass through a period of torture which is to inure not to the benefit of its separate soul which underwent the torture, but to the benefit of the block of animal soul essence of which the suffering animal may have formed, say, a fifty millionth part. Thus the individual animal may have had *all* the torture, but when it returns to the "block," it gains only, say, a fifty millionth part of the benefit. This seems rather severe karma on the particular animal *Sic vos non vobis, fertis aratra boves*.

Mr. Keightley, like most writers on animal evolution from a Theosophical standpoint, seeks to establish a very marked difference between intelligence in the *feræ naturæ* and in the domesticated animals; now in connection with this question I have lately been reading *Animal Intelligence*, by Romanes, and that work confirms me in the opinion that the highest types of animals are by no means confined to the domesticated. I will not take up your space by citing instances from that work but will simply refer your readers thereto.

If the highest types of animals mean simply those animals most endowed with intelligence, then I think in that class will be found many a one which has no claim to be termed a "domesticated animal." I have read of instances of wild animals showing more than mere brain intelligence, in fact a truly moral sense; one I remember well, though not the authority—it was that of a starving tigress which carried a kid it had killed to its hungry cubs, resisting the cravings of its own kâmic desires. I can hardly place such an act below that of the domesticated animal, which is generally more selfish. Many instances will be found in Romanes' book of wild animals showing highly developed powers of mind, and even reasoning faculties of no mean order, so that I do not yet see why the domesticated animal alone should develop an individual soul! Would not the animal if left alone by man evolve in time into reincarnating individuals?

Is not the position of the Mânasaputra with regard to ordinary

humanity in the third and fourth races, analogous to that of present humanity with regard to animals and animal development generally?

The quickening influence of the Mānasaputra was simply a powerful accelerating force, but not a necessary ingredient in the evolution scheme, viz., evolution might and would have gone on, but much more slowly. This I gather from Mrs. Besant's teachings as pointed out in my article in LUCIFER, of May last. I therefore thought the same position applicable to animal development, and that human influence was only an accelerating force in assisting its progress, but that even without domestication the animals would in time reincarnate as individuals. I now gather from Mr. Keightley's reply that this is not so.

It seems to me that Mr. Keightley's explanation is open to this criticism, that it would make all animals coming from the same block of essence almost identical in soul qualities, particularly if subject to the same environment or conditions of life; it would hardly account for those differences in character which are often so observable, say, in two dogs belonging to the same family and brought up by the same master; you will often find one of such exhibit noble, generous, kind and affectionate traits of character, while the other (its own brother say), may be greedy, selfish and snarling. It seems to me difficult to account for this difference unless there be something equivalent to a continuing individuality in each. Why should the same block of animal essence, the same heredity and same environment, produce such different characters?

The karma of previous incarnations is given as the main reason for diversity of character in humanity, but apparently (so far as I can at present see), no adequate reason is given for that diversity in the lower animals, though they exhibit that quality in a marked degree—see Romanes.

I will only trespass further on your space to remark that I cannot agree with Mr. Keightley, where, on p. 425, he says: "To me it seems that all the passages he [Mr. Knox] cites from *The Secret Doctrine* or H. P. B.'s other writings . . . will be found to receive a harmonious, coherent and consistent interpretation in the light of the general views and facts which I have tried to make intelligible in the preceding pages." It seems to me that when H. P. B. wrote, "animals again are almost immediately reincarnated in higher animal organisms, suffering moreover is the cause of knowledge, so that the reincarnating entity gains experience, although the organism is tortured to death," she was under the impression that a system of reincarnation, analogous to that of humanity, obtained amongst the lower animals, or to put it in other

words, that, say, when the tiger had in that form gained all the experience that was required, its animal soul would return to physical life as a dog, a horse or other more advanced animal, until in another manvantara it was sufficiently evolved to occupy the human form.

I cannot help doubting if H. P. B. was aware of the later teaching as to animal soul essence, it seems to me not consistent with her utterances as quoted by me. I conclude by again thanking Mr. Keightley for the reply he has given to my remarks, and which reply is I suppose correct, though to me it is open still to the objection that it does not appear to cover all the facts, and is to me still a theory or hypothesis, more or less satisfactory.

N. A. KNOX.

There are two or three points with regard to the subject dealt with in the above letter which it will be advisable for students to bear carefully in mind. The remark that the unfoldment of the animal essence is hastened by suffering needs considerable qualification if we are to avoid the wildest misconceptions; for if it were true as it stands, the slaughterman, the sportsman and the vivisector would be benefactors in disguise instead of being curses to the humanity which they disgrace.

The thing is not a matter of revelation, but of investigation and plain common-sense. What is required to raise the animal essence to the point at which it is capable of individualization is perfectly clear. Intelligence has to be developed up to a certain level, and in the course of such development other qualities will undoubtedly be built in also. Now intelligence comes to the animal essence through experience, and the only question is what kind of experience will best produce the desired result.

At the present stage of evolution actual individualization is arrived at only through contact with man, the stimulus of association with and devotion to the higher intellect being necessary for the development of the lower. Since this unfolding of the intellect elevates the creature in the scale of being, it no doubt involves a capacity for greater suffering as well as for greater enjoyment, because both are now raised to some extent on to the mental plane. Yet it is neither the pain nor the pleasure which forwards the development of the essence, but the quality and amount of intelligence produced by the experience.

Now it is true that a certain kind of quickness of intelligence may be acquired through the ever-present anxiety to avoid or escape from suffering; but such intelligence will be always of the lowest type, and

always accompanied by the development of the eminently undesirable qualities of fear, hatred, selfishness and cruelty. On the other hand when unfoldment takes place, as nature means it to do, through the earnest upward striving to comprehend more fully and to serve more faithfully the master and friend to whom the animal is devoted, not only is the intelligence so developed of the highest type, but it is accompanied by the qualities of affection, gentleness and unselfishness. This latter therefore is true evolution, while such partial development of intelligence as may come through suffering can hardly claim that title, since it includes so much that will have to be got rid of later at the cost of great trouble and pain.

Mr. Knox speaks of the "individual animal" as having all the suffering, and gaining only a small fraction of the benefit; he hardly appears to realize that if the spirit of the animal *can* return to the block of essence at its death it has certainly not yet been individualized, and therefore cannot gain any benefit apart from that acquired by the block of which it is a part.

Very probably the position of man with regard to animal evolution *is*, as Mr. Knox suggests, analogous to that of the Mânasaputra with regard to human evolution. Quite possibly human influence may be only an accelerating force, and the animals might in the progress of countless æons have attained individuality without it. But it would certainly have been entirely impossible for any of them to reach that level at the present time without its help, just as but for the action of the Mânasaputra we should probably have taken a whole round longer to attain even our present not very advanced position in evolution.

The reason for diversity of character in animals is precisely the same as the reason for similar diversity in humanity. It is the karma lying behind—not indeed the ego of the animal, since by the hypothesis it is not yet individualized, but—the block of essence of which its spirit forms a part. Animals coming from the same block *are* almost identical in soul qualities, as Mr. Knox very correctly surmises; the mistake he makes is in assuming that two puppies born in one litter necessarily belong to the same block of essence. As a matter of fact that seems never to be the case, so far as has yet been observed, and it is quite possible that some law of nature may militate against such an arrangement; but we are not in a position to dogmatize on these points until we gain fuller knowledge.

Whether Madame Blavatsky was or was not fully aware of the facts as regards the development of animal essence seems somewhat beside the question; it may well be that she had never turned her

attention specially to the subject, and therefore was not in a position to pronounce upon it. But nothing obviously inconsistent with what has been recently observed is to be found in her writings, so far as I am aware. It is at any rate certain that a tiger has not at the present stage of evolution an individual soul, and that the essence which ensouls it will not reappear on earth as either a dog or a horse, these animals being on quite different lines of evolution.

C. W. L.

THEOSOPHICAL ACTIVITIES.

THE INDIAN SECTION.

The Convention of the Indian Section was held at Benares on October 19th and 20th, the meetings being in every way a success. The report of the General Secretary of the Section is one of the most satisfactory that has appeared, showing a marked increase in activity throughout the Section. The arrangements of the central office, under the direction of Babu Upendra Nath Basu, have become much more complete and business-like, greatly increasing the facilities for controlling the work of the Section. Four new Branches have been chartered, and a dormant one has been revived since the previous report, and the number of new members considerably exceeds that of the previous year.

A number of prominent members visited various Branches during the year, several tours of inspection having been undertaken, and Mrs. Besant on her visits also lectured at many of the Branches. The individual Branch reports likewise furnish cause for satisfaction, and the financial statement shows a great improvement on the previous year in the matter of payment of dues. The generosity of one or two Indian members is most gratifying, one having invested £2,000, the interest of which is devoted to various sections of Theosophical work in India.

The chair at the Convention was taken by Babu Purnendu Nath, Colonel Olcott not having arrived in India in time to be present at the proceedings. Mrs. Besant read the letter of greeting from the European Section, and then spoke on the general work of the Society in various parts of the world. Action was taken with respect to the impending famine, and a committee was formed to superintend arrangements for relieving people in the famine-stricken districts through the Branches of the Society. The very respectable sum of 2,267 rupees was subscribed at the Convention meeting as the beginning of the relief work.

Mrs. Besant gave, besides a number of informal conversations, three lectures during the Convention meetings, on "Karma-Mârga," "Gnyâna-Mârga," and "Bhakti-Mârga."

AUSTRALIAN SECTION.

There is not much of importance to report from this Section, except that more interest seems to be taken by the general public in the meetings of the various Branches, and the membership in the Society slowly but steadily increases.

Most of the Branches now hold public meetings on every Sunday evening. In Brisbane these are becoming very popular with the general public, and although this Branch has just moved to large premises, it almost seems as if they will soon have to take a still larger room. In Sydney also the accommodation is sometimes severely strained.

The demand for literature is increasing, and altogether the prospects for Theosophy look very hopeful.

H. A. W.

NEW ZEALAND SECTION.

The General Secretary is now busy lecturing in the south. At Wellington and Christchurch the lectures have been successful, more especially in Christchurch, the audiences there numbering about two hundred. In the latter city the lectures dealt with Psychism and Spiritualism, as there is a great tendency in that direction there. Miss Edger has been asked to address the members of "Our Father's Church" in Christchurch. At the time of writing this she is lecturing almost every night, in various towns in the neighbourhood of Christchurch, and between there and Dunedin, Kaiapoi, Rangiora, Ashburton, Timaru, and Oamaru. New members are being added to the Society from time to time as the various cities are visited.

Branch activities go on as usual, the various meetings and classes are held regularly, and are fairly well attended. In the larger centres much active work goes on, and as a rule the lectures command a fair amount of public attention.

EUROPEAN SECTION.

Drawing-room meetings are now in full force, attracting many people who would otherwise not be likely to come into contact with Theosophy. Those now engaged in conducting the meetings are Mr. Mead, Mr. Leadbeater, the Hon. Otway Cuffe, Mrs. Hooper, Miss Ward, and Miss Pope.

Mr. Mead's lectures at the Pioneer Club on the Gnostic Schools of Christianity have attracted most attentive audiences.

Mr. Leadbeater made an extensive tour in the north of England, from Nov. 20th to Dec. 5th, visiting Harrogate, Middlesbrough, Bradford, Leeds and Manchester. At Harrogate a public lecture was given on Sunday, Nov. 22nd, to a large audience, the subject being Spiritualism. It is interesting to note that a vote of thanks was proposed and seconded by Spiritualists. At Middlesbrough, Harrogate and Sheffield a lecture was delivered to the Branches and to invited visitors, on "Invisible Helpers," excellent attendances being secured. At Bradford the subject chosen was, "Our Relation to Children," which also formed the matter for a public meeting at Harrogate, on Sunday, Nov. 29th. The public meetings at Leeds and Manchester were both crowded, and the lectures were listened to most attentively. The tour was in every respect a most successful one, the intervals between the lectures being well occupied by private meetings and numerous interviews.

REVIEWS.

THE ASCENT OF MAN.

By Professor H. Drummond. [London : Hodder and Stoughton.]

It is impossible, in the short compass of a review notice, to undertake anything of the nature of a discussion of this very important work. Whoever wishes to see how far science has, by this time, moved from the vulgar and coarse materialism which was the first and most prominent result of the early presentation of the doctrine of evolution—the materialism which our own H. P. B. combated with so much vigorous argument and still more vigorous language—and how closely its views have come to approximate to those taught us by our own authorities, need only study its most interesting pages. There is still, of course, much hasty generalization ; many things guessed at, and not all correctly, where our teachers give us the actual facts as they occurred. In one place our author allows himself to speak of the evolution of man as happening by “a conspiracy of circumstances,” and to say that “it was one *chance* in a million that the multitude of co-operating conditions which pushed man onward were fulfilled.” But to a writer who can sum up the matter as Professor Drummond does, we can forgive much. “Evolution,” he says, “is not progress in matter. Matter cannot progress. It is a progress in spirit, in that which is limitless, in that which is at once most human, most rational, and most divine.” And in another place we have this statement of the last word of science, “If anything is to be implied it is not that the spiritual energies are physical, but that the physical energies are spiritual. The roots of a tree may rise from what we call a physical world ; the leaves may be bathed by physical atoms ; even the energy of the tree may be solar energy, but the tree is *itself*. The tree is a Thought, a unity, a rational purposeful whole ; the ‘matter’ is but the medium of their expression. Call it all—matter, energy, tree—a physical production, and have we yet touched its ultimate reality ? Are we even quite sure that what we call a physical world is, after all, a physical world ? The preponderating view of science at present is that it is not. The very term ‘material world,’ we are told, is a misnomer ; that the world is a spiritual world, merely employing ‘matter’ for its manifestations.”

Indeed, the chief object of the book is the explaining, from the scientific point of view, of what is growing so well known to us as the Law of Sacrifice ; and this side of the question is well worth the attention of every Theosophical student. It is hardly fair to the author to

give a brick as a specimen of his house, but we must try thus to make the general idea understood.

"That the Struggle for Life has been a prominent factor in the drama (he says) is certain. But that it is the sole, or even the main agent in the process of evolution must be denied. . . . There is in point of fact a *second* factor which one might venture to call the *Struggle for the life of Others*, which plays an equally prominent part. Even in the early stages of development, its contribution is as real, while in the world's later progress—under the name of Altruism—it assumes a sovereignty before which the earlier struggle sinks into insignificance. . . . The functions discharged by all living beings, plant and animal, are two in number. The first is Nutrition, the second is Reproduction. The first is the basis of the Struggle for Life; the second, of the Struggle for the Life of Others. These two functions run their parallel course—or spiral course, for they continuously intertwine, from the very dawn of life; in a sense they *are* life." In the working out of this view there comes to light many points on which we and the author differ. "Great Homer sometimes nods" and we must be allowed a gentle smile when our author lays down that the struggle for life is already growing less intense, and that it will be practically ended when the chemists have perfected their method of "causing of these stones to be made bread." But all criticism is disarmed by his candid confession at the close. "It is not said that the view here given of the process of evolution has been the actual process. The illustrations have been developed rather to clear up difficulties than to state a theory. The time is not ripe for daring to present to our imaginations even a partial view of what that transcendent process may have been. At present we can only take our ideas of growth from the growing things around us, and in this analogy we have taken no account of the most essential fact—the *seed*."

It may perhaps be useful to note, for the benefit of those who happen to begin the book by the last chapter (as many do) that the Christianity of which he there speaks is more a habit of speech than anything likely to be seriously "offensive to (non) pious ears" A Christianity which "is as old as Nature, and did not begin at the Christian era," and which permits its followers to hold that "the idea of an *immanent* God, which is the God of evolution, is infinitely grander than the occasional wonder-worker, who is the God of an old theology," has not much in common with the ordinary sectarianism of ordinary Christians. There are not many of us who, if Christianity be thus interpreted, would much object to call ourselves Christians, for

there is much force in the contention that Christ has been too long the Buddha of the Western world to be displaced without doing more harm than good.

One word for ourselves. We Theosophists know better than to attribute the spread of such ideas in the learned world to any mere "conspiracy of circumstances"; we know what "Invisible Helpers" have caused the change in men's hearts. Shall we not, in presence of these great changes, in which we, our Society, its writers and teachers have had practically no share, abate somewhat of our self-importance? The Masters do not need *our* help; do our best, we are yet amongst the lowest and poorest of the tools whereby They fashion the world as They see needful for its future growth—least of all are we a chosen people "to whom Their manifestations must be limited." A. A. W.

HINDU CASTES AND SECTS.

By J. N. Bhattacharya. [Calcutta: Thacker, Spink and Co., 1896.]

LES CASTES DANS L'INDE.

By Émile Senart, Membre de l'Institut. [Paris: Ernest Leroux, éditeur, 1896.]

THESE two books are the latest of the many that have been written on the subject of the Hindu Caste system—a subject concerning the vast complexity of which few of us, perhaps, have more than the very vaguest notion. Indeed, so split up, so exclusive, and so full of complications and incoherencies is caste in its present-day aspect, that an attempt to generalize with regard to it, or to give anything like a real picture of it in a few words, would inevitably mean failure.

"L'Inde toute entière," writes M. Senart, "nous apparaît non pas comme une simple collection d'individus, mais comme une agglomération d'unités corporatives. Le nombre, le nom, les caractères, la fonction en varient à l'infini; partout elles forment le cadre invariable et, semble-t-il, nécessaire de la population. . . . Pour la théorie il n'y a que quatre castes, varnas: les Brâhmanes, prêtres et savans; les Kshatriyas, guerriers et nobles; les Vaiçyas, agriculteurs et marchands; les Çûdras, classe servile, vouée à tous les bas offices," whereas, "si un fait saute aux yeux dans la vie réelle de l'Inde, c'est le nombre énorme des castes," etc.

Some idea of this "enormous number" may be gained from the census returns of 1881, although the question has arisen as to how far these figures fall short of the truth. These returns "ne consignent pas moins de 855 castes différentes comptant au moins mille membres ou réparties dans plus d'une province ou d'un État natif. En ajoutant celles qui sont moins nombreuses ou qui n'existent que dans une seule province ou un seul État, on arrive au chiffre de 1929."

Turning for information upon this point to J. N. Bhattacharya's book, which treats of the different castes in detail, it is well if our courage to pursue the subject further desert us not altogether. The formidable list of names that confront us on every other page or so of the first half of this somewhat ponderous volume, might fairly afford excuse for such desertion. The index of this book alone is an education on the subject of caste. Note, for instance, the many divisions and subdivisions headed "Brahman" as set forth therein, and compare this indication of the actual state of things with the idea, shared by most of us, that the Brâhman caste is one throughout India. "As a matter of fact," writes Mr. Bhattacharya when this matter comes under discussion, "the divisions among the Brahmans are so numerous that it is exceedingly difficult, if not actually impossible, to frame an exhaustive and accurate list thereof."

The tendency to caste distinctions seems to have become ingrained in the Hindu people—"il n'y a pas pour l'individu isolé de vie possible." Even outcasts form castes among themselves, and these "malgré tout le dédain des brâhmanes ne se font pas faute d'avoir leurs prétentions: elles trouvent des voisines à dédaigner."

One conclusion must any way, I venture to think, be drawn from a perusal of the books under discussion, *viz.*, that there is nothing in common between the unique social phenomenon presented us by Hindu civilization to-day and the ancient fourfold division of caste according to soul development and as the logical outcome of reincarnation—"the four great natural divisions alike all over the world," to borrow from Mrs. Besant's *Eastern Castes and Western Classes*, a pamphlet that might be read with much profit in this connection.

Of course both M. Senart and Mr. Bhattacharya put forward theories with regard to the origin of caste, the multiplication of castes, etc. But the interest of their books for the Theosophical student lies rather, it seems to me, in the presentment given of the caste system as it now exists—"diconcertante et insaisissable" as the nature of that system may be. Some knowledge of the facts may help us to understand the difficulties of our fellow-workers in India who have been born and bred under conditions so markedly different from our own, and to realize that if the false notion of caste is ever to give place to the real, the process bringing about the change cannot, in the very nature of the case, be other than an extremely gradual one.

E. G.

[Owing to lack of space a number of reviews are held over for our next issue.—E.D.]

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

The Theosophist for November gives us quite an entertaining chapter of "Old Diary Leaves," which is now dealing with some of the most interesting years of the Society's early history. The year 1883 was one of exceptional work, no less than forty-three new Branches being formed. The arrangements for purchasing the Adyar headquarters were also made during this year. An interesting and rather amusing story is told of Damodar and his swimming lessons, showing how a little banter can stimulate the courage to overcome customary timidity. The account also contains a record of more mesmeric cures, the treatment of blindness being especially of interest. This issue of *The Theosophist* is somewhat above the average, a report of an excellent lecture on "Theism and Pantheism" following "Old Diary Leaves." Mr. Fullerton writes on "The Consolations of Theosophy," and Dr. A. A. Wells contributes a short but interesting biographical sketch of Arsenius, "A Saint of the Egyptian Desert." The article on the relation of the sexes is fortunately concluded. Written evidently with the best of motives, it is one utterly unsuitable for any magazine not specially devoted to such subjects.

The most useful article in the number of *The Thinker* now before us is a long paper on "Prâṇa, its Origin and Nature." It is based on most copious quotations from the Upaniṣhads and other Sanskrit works, and such a collection of quotations will be of permanent value for any future

study of the subject, should it ever be possible to discover the real basis of the ideas. We may consider the statements as to Prâṇa and the "vital airs," and so on from several standpoints; first, the ordinary Western one which regards them as the result of mal-observation of ordinary facts; second, that from which they are taken as referring to psychic conditions, forming a more or less scientific exposition of forces at present hidden from most; or third, the point of view of the writer of the article, that they deal with the same things as does modern science, and that they are corroborated by later researches. Which of the two former standpoints may be the true one we may not know, but there is little encouragement in the paper before us to hold to the third, and it is clear that if there was a science in the old Sanskrit writings it had very little connection with our modern physics, and it serves little to attempt to apply the old ideas to distinctly modern problems.

In *The Journal of the Mahâ-Bodhi Society* for November there is a great improvement shown in the quality of the matter, longer articles appearing in place of the numerous scraps of all kinds. The paper on "Nirvâṇa" is of distinct interest; the positive aspect is the view adopted, Nirvâṇa being regarded as a continued and supremely conscious life. The stages leading to it according to Buddhist teaching are described. In *The Buddhist* some historical information is given in an article on "The Ruined

Cities of Ceylon," many ancient relics being described; the translations of some of the Buddhist scriptures form a useful work. *The Prabuddha Bhārata* contains as usual a number of articles of moderate interest, and written in a very creditable manner. An account of "Nanda, the Pariah Saint," contains a translation of a poem with a most original refrain which we must presume to be a mantram. It consists of the word "Natarāja," repeated no less than thirteen times in four lines. *The Theosophic Gleaner*, and *The Ārya Bāla Bodhini* both contain some well chosen reprints and short articles and notes.

The Journal of the Buddhist Text Society (Calcutta) is by no means light reading, but is a good specimen of the useful work of translation that is being done on ordinary Orientalist lines. The first contribution is an article by Prof. S. C. Vidyābhushan, entitled "A Brief Survey of the Doctrines of Salvation," in which he considers the ideas of the various Hindu schools and concludes with the Buddhist doctrine, disfigured by the usual error that Nirvāṇa is pure annihilation. The appendices are perhaps of the greatest value, containing, amongst other things, a number of Kāchāri folk-tales, which form an interesting record. From Ceylon we have received the little journal *Rays of Light*, containing a number of brief notes and articles, Theosophical and otherwise.

The Vāhan for December begins with an appeal on behalf of the Indian famine. The "Enquirer" is on somewhat more general lines than it has been lately, the questions dealt with being the strengthening of a weak will, vegetarianism, and the influence of the Greek Mysteries on the early Church. The first question receives a most admirable answer from A. A. W., who shows that he clearly understands the reality of the condition spoken of in the question and the difficulties that lie in the way of those engaged in the great fight between the man and the body he has made for himself. Vegetarians and non-vegetarians will

probably be influenced little in their respective opinions by the answers to that question, but the matter is put in a very common-sense form by G. R. S. M. in an answer which should meet with the approval of both sides.

Le Lotus Bleu is issuing its translation of *The Secret Doctrine* at a satisfactory pace, the last section of the sixteen pages reaching the commentary on the third stanza of the Book of Dzyan. The opening article is on "The Law of Sacrifice and the Mysteries of Creation," by Marius Decresne, M. Guymiot also contributing an article on an alleged, and, we cannot help thinking, somewhat fanciful, danger to the West—its invasion and conquest by the races of the extreme East, especially the Chinese. The remainder of this issue consists mainly of well-chosen translations. *L'Isis Moderne* continues the original papers of M. Jules Bois on "Naundorff, the Father of Neo-Spiritualism," and Mr. MacGregor Mathers on "The Kabbalah," and also the translations. The very mystical "Réponse du Naturaliste au Mythologue," is by no means a healthy example of mysticism, the sexual element being unpleasantly prominent. The first part of the article had already been published in "The Reveries of a Pagan Mystic," and judging from the selection before us, the "reveries" had better have remained in obscurity. Dr. Baraduc contributes a short but interesting illustrated article on the aura.

We have also received from France a copy of a curious journal devoted to Alchemy and entitled *L'Hyperchimie*, begun a few months ago. Its alchemy is, however, of modern form, and the first paper reveals an ingenious idea connected with the attempted formation of gold from baser substances. Compounds, such as ammoniacal ferric sulphate, having the same molecular weight as gold, are taken as the basis, and are chemically ill-used in various manners, with the alleged result of a gold precipitate—which is interesting, if not probable. The old alchemists were certainly inno-

cent as regards information about molecular and atomic weights, but the conditions of the "science" were probably much the same then as now.

Sophia announces the immediate publication of a Spanish translation of Mrs. Besant's two articles on "Occult Chemistry" and "Thought Forms," in the form of a pamphlet, the illustrations being reproduced in their original colours. The new translations in the November number are: *Devachan*, "How a Chelâ met his Guru," and a fragment from *The Perfect Way*. Señor José Plana writes on "The Past," dealing with Karma and the attitude of men towards it. There are moments of true consciousness, he writes, in which the man realizes the whole of his past life and thought, touching briefly the condition of his Higher Ego.

We are in receipt from Austria of the *Wiener Rundschau*, a new Viennese magazine. Judging from the first number, it is of a somewhat *fin de siècle* type. Translations form a large portion of the contents, a drama of Maeterlinck, a story from the Russian of Anton Tschechow and a poem by Paul Verlaine being given. The chief original articles are on decadent literature and woman in the paintings of Giorgione. *The Metaphysische Rundschau* opens with the second part of an article on psychism, dealing with the power of thought. This is followed by a "legend" of a mystical character, entitled "Abbadona," some translations from the English and an account or story of a psychic experience. *Die Uebersinnliche Welt*, the organ of the Sphinx Society of Berlin, is a magazine devoted mainly to spiritualistic matters, and in the issue before us contains a translation from the French on the value of *séances*, dealing especially with Eusapia Paladino, a reprint of an article by Dr. Carl du Prel on odic force, and a description of a haunted house in Vienna. *The Lotus Blüthen* contains an account of various fakirs and others who have brought themselves into prominence by tested performances of abnormal sleep-

ing powers, some extracts showing the existence of similar phenomena in Western lands in olden times are of some interest. The translation of the *Tao-Teh-King* and the somewhat artificial allegorizing of Christian legends are both continued.

From Holland we are in receipt of *Theosophia*, for November, containing translations of *The Key to Theosophy*, *Karma*, and other literature, an article on the sacred word Aum, and an opening paper based on a short article in *The Prabuddha Bhārata*. The Swedish *Teosofisk Tidskrift* for October, contains the conclusion of "Thoughts on Theosophy and Culture," by Dr. Sven Nilsson, with a number of translations from the English, including part of Mr. Sinnett's *Growth of the Soul*. The November issue, besides continuing the translations, has some short papers and a poem by Mr. Ljungström, "Youth and Age." We have just received copies of a new Swedish journal, *Theosophia*, started in the interests of the seceding members, the first number being filled with translations of biographical sketches of the late Mr. Judge.

In *Mercury* for October Mr. Bertram Keightley contributes some excellent "Notes on the Study of Hindu Philosophy," in which he points out the difference of standpoint of the Eastern and Western philosophical methods. In the Eastern systems, the student is required as a preliminary to have developed certain high mental and moral qualities which in fact form the stages of what is now generally called in Theosophical literature "the probationary path." This, the writer points out, distinguishes the Eastern systems from the purely intellectual consideration characteristic of the Western. The November issue contains contributions from Mr. Fullerton, "Joining the Theosophical Society," Miss Walsh "Lights and Shadows of Theosophy," and other writers.

The Open Court Publishing Company has recently issued a short popular exposition of Buddhism, by Dr. Paul Carus, entitled *The Dharma, or the Religion of*

Enlightenment. The pamphlet is admirably suited for general readers, being concise and written in a most agreeable manner. The section on reincarnation is the least satisfactory, though orthodox enough, but it is difficult with such ideas to trace the real continuity of consciousness which is required to explain the statements in Buddhist books as to the recollection of past births.

From the same publishing firm has been sent the second edition of Dr. Paul Carus' Buddhistic story *Karma*. Since its appearance in *The Open Court* it has been translated into Russian by Count Tolstoi, who expresses a most favourable opinion of the story. The tale itself is simple in the extreme and is oriental in form, being designed, as its title indicates, to illustrate the doctrine of Karma. It deals with the adventures and misfortunes of a merchant, his slave and a farmer, with a Buddhist priest as the oracle who explains and manages things in general. The illustrations form by no means the least attractive feature. The book is printed in Japan and the illustrations are by a Japanese artist. The printing and colouring are charming, and equal to any colour printing that has been done in England and even in France. How the colours are blended and shaded must be a mystery to the ordinary person. The drawing also is quite up to the highest level reached by our illustrationists, though of course in a quite different style.

We have also to acknowledge the receipt from America of *The Metaphysical Magazine*—not quite so interesting as usual, but with a good article by Charles Johnston on "Karma and Salvation by Work," *The Literary Digest*, *Theosophy*, *The Theosophical News*, *The Lamp*, and *The Theosophical Forum*.

Our little Australian sectional magazine, *Theosophy in Australia*, publishes a short but useful paper on "How to Improve Character," and deals in its "Questions

and Answers" with cremation, hypnotism and drunkenness, and clairvoyance, the answers being generally well thought out.

There are now two astrological magazines in England, a new one having recently been sent us, called *Herschell's Coming Events*, which has at least one good feature—a reprint of a translation of Ptolemy's *Tetrabiblos*, of interest as a record of early thought, whatever may be its value in other directions. The predictions are somewhat more definite than is usual, but we observe no very striking corroborations. *Modern Astrology* has partly adopted a suggestion made some time ago in these pages, that the predictions in one month should be critically examined in the following issue and compared with the events. The heading "Predictions Fulfilled" sufficiently indicates the line taken up. Both "predictions" and fulfilment are too vague, however, to base any judgment upon. The other articles are of the usual description.

We have been asked to notice a new catalogue issued by Messrs. Kegan Paul, Trench, Trübner and Co., of new and second-hand books on Oriental religions, including a section of Theosophical literature, in which, curiously enough, Professor Max Müller is grouped with the names so familiar to the readers of LUCIFER. We are glad to notice so excellent a catalogue, but are at a loss to understand why the 1s. Theosophical Manuals are marked at 1s. 6d., and some other works also at a higher figure than supplied by the Theosophical Publishing Society.

We have also to acknowledge the receipt of *Book-Notes*, *The Agnostic Journal*, *Light*—with an account of an extraordinary (if true) spiritualistic phenomenon, in which the legs of the medium were completely dematerialized—*The Review of Reviews*, *The Sanmārga Bodhinī*, *The Irish Theosophist* and *Ourselves*.

A. M. G.

LUCIFER.

ON THE WATCH-TOWER.

HERTZLICHEN GLUCKWUNSCH ZUM NEUEN JAHRE!

GOOD-WILL, they say, has a might of its own. Therefore should good wishes not be mere empty words and soulless phrases, but be united with a right good-will which shall transform them into really protecting thoughts. "Custom doth make cowards of us all," and though LUCIFER is no observer of times and of seasons, where so many different calendars have equal claim, yet he bows to great Custom when the occasion is good, and wishes all his readers from the bottom of his heart all good for the coming year.

Indeed, good-will should be eternal and not a question of time or season, and yet we have all to begin to will rightly at some time. Convention has it that we "turn over a new leaf" with the new year's dawn; it is a pretty and hopeful conception. Surely we have the future ever before us—and the past ever behind us; and the power of turning over a new leaf at every moment of time. But the ordinary mortal is too much a slave to the Time-spirit to realize the fact; he must have his times and his seasons; his days and his weeks; his months and his years, and his cycles. "Now is the accepted time; now is the day of salvation," is true always; but religious fanaticism has persistently endeavoured to narrow, belittle, and stultify this profoundly wise and ever true precept. There are many people who were once, and some who are still, not outside the ranks of the Theosophical Society, who look to 1897—or was it 1896 or is it 1898?—as the "close of the cycle"; nay, who have used this latter-day chiliastic bogie as an inducement to the credulous to embark on the ark of safety of membership in the Theosophical Society; others again, who two years ago terrorized the pusillani-

mous by declaring that the "door would be shut," if they did not hasten to adopt a course based on fraud, forgery and fiction. Let us here, then, instead of turning over a new leaf, turn back a few pages in the record of the centuries, and learn a lesson from the experience of the past.

* * *

"BELATED MILLENNARIANISM."

Renan, in his interesting essay on "Joachim di Flor and the Eternal Gospel" of the thirteenth century (*Studies in Religious History*, p. 211; 1886), writes as follows :

The fundamental idea of Christianity at its birth was faith in the coming inauguration of the kingdom of God, which would renew the world and establish in it the everlasting felicity of saints. On several occasions, Jesus declared that His hearers would not taste of death before having witnessed His second advent ; all the first generation of Christians believed that at any moment they might behold in the sky the great sign, which was to foretell the advent of the Son of Man. The author of the Apocalypse, bolder still, calculated the days. When, as the world still went on, complaisant explanations smoothed away these too precise prophecies, the boundless hopes which lay at the heart of the new religion did not perish. An uninterrupted line of enthusiasts, in one sense very sincere disciples of Jesus, was continued from century to century, and continued to announce the approaching fulfilment of the promise. This grand instinct of the future has been the strength of Christianity, the secret of its ever-renewed youth. What are the congregations of the Latter-day Saints (who find recruits in England and in the United States even now) but in their own way the remnants of the old spirit, the direct fruit of the Apocalypse, a party of belated millennarians cherishing in this nineteenth century the hopes which consoled the first believers ?

The "approaching end of the age," which has been the stock in trade of a certain class of religious emotionalism for so many centuries, seems to be almost an imperishable commodity. Its variants are endless ; it will doubtless persist among us in the out-of-the-way corners of belief for many a long year to come. But in its vulgar form, it should have no place in a movement which has as one of its objects the comparative study of religion and its history. The door of the Light-kingdom can only be shut when the life-wave passes from this planet. "Excellent, excellent is the kali-yuga," exclaims an old Indian sage ; meaning thereby that the very rapidity of its energy can be used for achievements, which less active, though more innocent, ages could not attain to. "What though ye hear of

wars and rumours of wars," of earth-shakings and famine and pestilence, "such things must needs be." We have heard the story of the pious old dame, who, on feeling a shock of earthquake, fortified herself with a glass of port to be ready to "meet her Lord." We smile at the simplicity of her belief, and do not reflect, that should the earth-shock be of a far-reaching nature, there would to-day be hundreds of thousands filled with such expectancy.

Evolution is very, very slow, and common-sense is hard to find in things religious. Only change the names, and once more the "blessed word Mesopotamia" cheerfully reincarnates endowed with perpetual youth. The "end of the cycle" has been for a number of minds attracted to the flame of theosophy, an incarnation of that "blessed word." The "birth of a new race" is another incarnation of the same elemental essence. The new race is unfortunately yet to seek; cycles will elapse perchance ere its nucleus is segregated.

* * *

THE END OF THE ÆON.

More sensibly did the old Gnostic philosopher write, who penned the Pistis Sophia treatise, or whatever it should be called, when treating of the end of the age. This is what he puts into the mouth of Jesus, the living one :

At that time, then, the faith will show itself forth more and more, and also the mysteries in those days. And many souls shall pass through the cycles of transmigrations of body and come back into the world in those days, and among these shall be some who are now alive and hear me teach concerning the consummation of the number of perfect souls, (and in those days) they shall find the mysteries of light, and shall receive them. They shall mount up to the gates of light, and shall find that the number of perfect souls is complete, which is the consummation of the first mystery and the gnosis of the pleroma; they will find that I have shut the gates of the light, and that from that hour no one can come in or go forth thereby.

These souls then will cry within through the gates of the light, saying, "Master, open unto us." And I will answer unto them, saying, "I know not whence ye are." And they will say unto me, "We have received the mysteries, and we have fulfilled all thy doctrine; thou didst teach us on the highways." And I will answer unto them saying, "I know not who ye are, ye who have practised iniquity and evil even unto this day. Wherefore go (hence) into outer darkness."

Who, then, will be so foolish as to imagine that the nineteenth century will add to, much less complete, the "number of perfect souls"?

Occult tradition says that the fulfilment of this number is expected in the fifth round, when those who do not reach a certain degree of development, will by the very force of evolution be left behind, and have to wait for another wave of development.

It is said that the "fear of the Lord is the beginning of wisdom," but it is very doubtful whether fear can give birth to love. In any case it is certain that to frighten weak-minded folk into an artificial enthusiasm is detrimental to morals. The Gnostic people felt the same with regard to the above-quoted Semitic expression, and some of them humorously (though they were doubtless unconscious of the humour at the time), declared that the "Lord" was simply the "Erd-geist," and that his fear on being told by his mother that there was a God much higher than himself, was the beginning of his learning wisdom!

Let us then hope that those who in turn are frightened at the Earth-spirit, and his times and seasons, may ere long feel the germ of wisdom sprout in them, and thus become "trees" in the "Paradise of Adam."

* * *

THE NAKEDNESS OF THE SCIENTIFIC LAND.

I must apologize to my readers for thus dosing them with Gnosticism, but the passage slipped in so naturally that it was written almost before I had mentally put myself in the reader's position and found myself exclaiming, "More Gnosticism"!

But indeed I cannot afford to cut it out of what is vulgarly termed "The Watch-Tower," for good copy is somewhat short; true it is that mysticism and theosophy are "in the air," but they are rather to be discovered in the valleys of fiction and general literature than on the freezing heights of critical, scientific and theological periodicals. I have laboriously gone through reviews, magazines, and transactions of learned societies, in several languages, and found nothing of general interest for the theosophical reader. Newspaper paragraphs are always risky things to quote; of these I have a quantity, but one does not care to place oneself at the mercy of the ordinary reporter. "Are you saived," said the Salvation

Army lass to an individual who was busily engaged with note-book and pencil at a crowded meeting. "I'm a reporter," replied the man of shorthand. "Oh! I beg your parding!" rejoined the intuitive damsel. Which things are an allegory. May I therefore trespass further on the patience of my readers, and refer once more to things Gnostic.

* * *

"THE GIFT OF TONGUES."

Professor Harnack, in his essay, "Über das gnostische Buch Pistis-Sophia" (*Texte und Untersuchungen*, 1891), promulgates a curious theory with regard to the strange combinations of vowels and consonants which are found in that and other Gnostic treatises. On the one hand he dubs them an "Abra-Kadabra-Schwindelei," on the other he suggests that they are a relic of the "gift of tongues," mentioned in the early writings of Christian authors. This is an interesting speculation, but one that I believe is without any foundation. In connection with the subject of "the gift of tongues," however, it is of interest to turn to the December number of *The Proceedings* of the Society for Psychical Research, which contains a paper communicated by Professor William James of Harvard University, entitled "A Case of Psychic Automatism, including 'Speaking with Tongues.'" This case is too intricate for us to give a summary of it in the short space we have at our disposal, but is well worth the perusal of those who are interested in the question scientifically. An analysis of the complex phenomena pertaining to this phase of psychism has yet to be made. We need only mention the obsession of the communities of the Shakers (prior to the 1848 recrudescence of psychism) by Red Indian shades, and the practice of the Irvingites, to show how easily the uninstructed take "omne ignotum pro mirifico." In the case referred to in the above quoted paper, the "medium" happened to be a man of education, who fortunately endeavoured to diagnose his own case. This he does in the cant technology of modern psychical research, and peppers his paper with such strange terms "a mental state pathognomic of mania," "mystico-deific-modes," "psycho-spontaneity," etc. Nevertheless the writer describes with great acuteness the strong phase of mediumship he passed through, and his difficulty in

correlating the two planes between which his consciousness alternated. Thus he writes :

That a high excitement of the mind inspiring confidence and hope of success is an essential to the induction of such phenomena goes without saying. On any lower plane than ecstasy or transport of soul I was in a constantly distressed condition.

From this arose the temptation to yield—at odd moments—a facility of credulous assent to the re-incarnating and other assertions of the psycho-automatism. [Poor spook, or “black magician,” how insulted it must feel!] If, however, I accepted the mystic conceptions as *bonâ fide*, then I was thrown into violent antagonism to my own common sense, and that of the world. On the other hand, if I withdrew my assent to the holier utterances of the psycho-automatism, then my “spiritual” nature and love of the sublime violently rebelled. Thus I vibrated like a pendulum between the new world of psychic phenomena on the one hand, and the old world of physical phenomena on the other. To my cognition of the foregoing alternative was presented the following perplexing dilemma. If both of these worlds of experience simply implied relation of my consciousness to two totally distinct worlds of *phenomena*, and my consciousness was in any way related to the deific “thing-in-itself”; then, from *what* unknown source emanated these *two distinct worlds of phenomena* to which the laws of the deific consciousness related? This *crux criticorum* still remains the puzzle of my life.

The usual concomitants of mediumship of this kind followed; the possessed was informed that he was to be the great one by whom the light was to be spread; this with much scriptural rhetoric purporting to be of Ancient Egypt, which he unkindly now calls “deific verbiage.” He was sent long journeys; but on being ordered to go to Seville, in Spain, and then to the Emperor of China, he declined the “order.” Many similar cases may be found in the annals of spiritualism, and especially are they to be met with in the United States. People go long journeys in obedience to such voices; people believe themselves the “great one,” the chosen vehicle of light, who is to convert the world. By the by, the gentleman who went through these strange experiences, was told by the “psycho-automatism” that he was Rameses, the Great, and thus also was he greeted by an “occultist” of St. Louis, who was controlled by a “princely priest” of the house of that famous king. We know of yet another incarnation of Rameses, the Great, at San Francisco, another in England, and another on the Continent; we should very much like to see a meeting of the claimants! We,

however, rejoice that the gentleman did not go to Spain, or Egypt, or China, as a "test," but investigated the matter by the light of common sense; and so add our congratulations to those of Mr. F. W. H. Myers who says: Thus "the phenomenon which, if differently treated, might have led on to the delusion of many, and perhaps to the insanity of one, became to the one a harmless experience, and to the world an acquisition of interesting psychological truth." This took place in 1894 and 1895, and then the "psycho-automatism" was baulked of its prey; since then it has been busy elsewhere, as our American mail has from time to time informed us.

* * *

SAVE US FROM OUR FRIENDS.

It is interesting to remark how truth will out in spite of apologists. *The Athenæum*, in its issue of December 26th, thus aids its escape in reviewing *The Causes of the Corruption of the Traditional Text of the Holy Gospels*, by J. W. Burgon, B.D., the late Dean of Chichester. On the one hand the Dean is the embodiment of orthodoxy; thus the reviewer writes:

There are no words more common in the book than these: "It is clear to me"; "Which is obviously the true reading"; "There really exists no manner of doubt"; "It is, indeed, beyond the reach of suspicion"; "Thus whereas St. Mark certainly wrote"; "So that there can be no question." In all such cases those who are deemed the greatest critics of the age differ from the Dean, but that impetuous divine did not care what "Tischendorf, Tregelles, Westcott and Hort, and the Revisers" thought. They might doubt, but he was quite sure. He knew exactly what the Holy Ghost wrote.

On the other hand the book contains the "most damaging attack on the trustworthiness of the New Testament that has, perhaps, ever been penned." The following passage, selected out of a number, exhibits the appalling state of affairs in striking fashion.

It has been shewn with sufficient clearness, I trust, in the course of the foregoing chapters, that the number of distinct causes to which various readings may reasonably be attributed is even extraordinary. But there remains after all an alarmingly large assortment of textual perturbations which absolutely refuse to fall under any of the heads of classification already enumerated. They are not to be accounted for on any ordinary principle. And this residuum of cases it is, which occasions our present embarrassment. They are in truth so exceedingly numerous; they are often so very considerable; they are, as a rule, so very licentious; they transgress to such an extent all regulations; they

usurp so persistently the office of truth and faithfulness, that we really know not what to think about them. Sometimes we are presented with gross interpolations—apocryphal stories; more often with systematic lacerations of the text, or transformations as from an angel of light.

But the good Dean has a theory whereby the sacred text can be rescued from its perilous condition. He imagines that at a later state of Church History “the Holy Ghost interposed to purify His work from the stains of the first centuries”! How pitiable must be the state of affairs, when so feeble an expedient has to be invented to keep the tide from our sand-castle. We have indeed become as “little children”—in intellect!

* * *

A PEAK OF ATLANTIS.

The Prince of Monaco, who is devoted to scientific research, especially the study of marine life, is reported to have discovered the existence of a sand-bank, fifty-six miles to the south of the Azores, and about thirty-five miles in circumference. The depth is from forty-one to one hundred and three fathoms, and all round this bank the ocean runs down to thousands of feet. If this be so, we may well query whether or no we have a peak of ancient Atlantis in the newly discovered fishing ground of the Azores. It is curious that while scientific minds accept Lemuria they should be so scornfully rejectful of Atlantis.

* * *

THE INDIAN FAMINE.

We are glad to inform our readers, that in answer to our appeal upwards of £190 has been collected and sent to Benares; acknowledgments of the amounts subscribed will be found in *The Vâhan*. We are sorry to say that the government reports have been dictated by a stupid optimism, which has delayed the help that public charity is only too eager to afford. The reply to the numerous complaints is that government is anxious to precisely “define the area” of famine, before making an appeal to public charity. Exhausted nature is defining it with a vengeance now—and staking it out with corpses, so that at last we have a Mansion House Fund started.

Our Bombay Branch a month ago opened a subscription list, and at once raised upwards of Rs. 2000.

G. R. S. M.

EVOLUTION AND CATHOLIC DOGMA.

THE Catholic mode of treating modern science is universally judged in America, and very frequently in England, by a sort of rule of three "sum"; or say a syllogism of this kind:

The best Catholic view is, of course, more absurd than the worst Protestant;

The worst Protestant doctrine is

Therefore: though I don't in the least know what the Catholics *do* believe on the subject, it must be *more* horrible than that! Q. E. D.

But the major premiss of this syllogism is quite unfounded. Calvinism was the invention of the man whose name it bears, invented, as was much of the characteristically Protestant doctrine, simply to have a theology which should be different from the ordinary Catholic one, and so seem to justify the reform. If we stop to think of the matter, we can hardly suppose that a doctrine elaborated by the best minds of many centuries, minds devoted to the service of God and of humanity in the best way they knew, could be so transparently absurd as is often assumed. Mistaken it may be; trammelled, dwarfed by voluntary subjection to needless limitations, materialized, if you will; but with all its faults, the best thing the Western world has yet to show for itself.

In the October number of the *Dublin Review*, the official organ, as one may say, of the English Catholics, is an article signed by the Franciscan Father David, one of the best theologians in England and in high favour at Rome, which may give us the authoritative decision as to how a faithful Catholic may hold himself towards the doctrine of Evolution, and will I fancy somewhat startle those of us who still believe that the Church is nothing but "the organized forces of ignorance, bigotry and superstition"; not understanding how deadly a sin against faith in Humanity such a view of the last 2,000 years contains.

The article is in the form of a review of a work by F. Zahm, himself an eminent divine. The important points I will give, as far as possible, in F. David's own words. He says of his author :

"Though one perceives at once that he is a convinced Evolutionist, he blinks none of the difficulties (and they are many) which have to be answered and cleared up before Evolution can be said to have emerged from the twilight of hypothesis into the full light of a perfectly established account of the genesis of the organic beings that exist or have existed on the surface of the globe.* Of course in a restricted sense everyone will admit that Evolution is the law of the creature—especially of the rational creature—made for an end higher than itself, and striving with the concurrence of the First Cause to fit itself for and to attain to that end. . . . Evolution (says F. Zahm) has been the joint achievement of countless thinkers and observers and experimenters of many climes and many centuries. It is the focus towards which many and diverse lines of thought have converged from the earliest periods of speculation and scientific research down to our own. The sages of India and Babylonia, the priests of Egypt and Assyria, the philosophers of Greece and Rome, the Fathers of the early Church and the Schoolmen of the Middle Ages, as well as the scholars and discoverers of subsequent ages contributed towards the establishment of the theory on the basis on which it now reposes."

F. David expresses his conviction that F. Zahm has proved this general statement in a manner quite satisfactory and convincing. Proceeding to details, he takes up first the question of abiogenesis or spontaneous generation. To this every Evolutionist who will not accept the ultimate identity of matter and spirit must come at some point or other in the chain. His statement of the case is as follows :

"F. Zahm is well aware that the Fathers (notably St. Augustine and the Schoolmen) were mistaken as to the *facts*, and thought that some plants and animals *were* generated spontaneously,

* Of course, *we* go farther still and say that science *cannot* give this "perfectly established account," without the aid of the Esoteric Doctrine. Two things are equally certain: one, that creatures *have* evolved; the other, that they are not *now* actually evolving; and only the teaching of the various Round and Globe periods with their definite division of the flora and fauna of each successive period can reconcile the two.

or rather* produced *by the activities which God had originally infused* into the elements or the heavenly bodies, and not by the ordinary process of generation from another living organism ; but he quotes their views to show how little they were afraid of any consequences injurious to the faith by any admission of it ; and that it cannot be looked upon as against faith to hold that in the beginning the Creator infused into matter the activity necessary for the origination of organic life to be evolved and differentiated in the course of ages in accordance with the laws which He had laid down : and that, furthermore, should any future researches necessitate the admission of 'abiogenesis' we (Catholics) should be following in the footsteps of great Catholic thinkers and theologians in the past, in loyally accepting it."

Next, as to the development of one species from another, which F. David denominates "derivative creation." On this he remarks : "This point has been developed by Dr. Mivart and others years ago in this country, and is admitted by all Catholic theologians. The point is, that if *the Schoolmen had had all the facts before them which we have*,† they would not have had the slightest hesitation in admitting that all the organic species at present existing are the outcome, not of direct and immediate, but of derivative and mediate creation."

We may pass by F. David's consolation of his fellow-religionists that Evolution is "quite free from, and even incompatible with such errors as . . . Pantheism." Why should we dispute it with him ? Let him plant the seed where we cannot reach to do so. It will spring up and bring forth fruit in its season, when we are all passed away ; and whether that fruit be figs or thistles time will show, and in either case the world will be the wiser for the knowledge.

Most important is the question (on which, once more, we are entirely with him, *as far as he goes*), What of *man's* body and soul ? Here he says :

"Evolution, as applied to organic beings (excluding, as a matter

*I hope the reader will not be misled by the use of the ordinary theological language into missing the complete identity of the writer's *view* with our own. The "activity originally infused by God" is Fohat, Daiviprakriti, the Light of the Logos, and many a name more in other systems, but all one.

† Italics mine.—A. A. W.

of course the human soul) cannot be dismissed as an absurd or impossible theory. We may reject various theories concerning it put forth by Lamarck, Darwin or others, as false or inadequate, as the case may be, but we cannot reject Evolution itself as contrary to reason or faith. On the other hand, we are not warranted in concluding from the *possible* to the actual, and consequently we must try to ascertain whether the Creator, in point of fact, did make the species immutable from the beginning; or whether the facts warrant, if they do not require us to hold that the actual species have been brought about in the course of long ages under the divine administration *by the influence of secondary or creative activities* in accordance with the Divine Purpose.* There is no doubt that the evidences go to make a good case for this, although there are various objections of a most serious kind to which, up to the present, no satisfactory answer is forthcoming. Further research may, however, as in the case of the objections urged against the Copernican theory, clear up the difficulties by which the Evolutionist is now beset. It seems to us that, as matters stand at present, the theory of Evolution has passed from the state of being *merely possible* to the state of *probability*. . . . Thus we come to the consideration of the question whether the *body* of Adam† can be said to have been evolved, like the bodies of other animals, according to evolutionistic principles and ultimately animated by a spiritual soul, the creation and infusion of which into the organic body would be attributable to the direct and immediate action of God."

Here I must break into the argument of F. David to ask the Theosophical reader to pass, for the moment, the obviously unfounded assumption that the soul must be "created," and this "by the direct action of God" (an assumption of which I shall have to speak hereafter), and only to recognize that we have in it a statement (correct as far as it goes) of the manner in which the Divine Spark *was* communicated to the human animal from without; needing only the details given us in the Esoteric Doctrine to make it complete.

* Here again, I must draw my reader's special attention to F. David's words. All we need to get our own doctrine is to put the *names* in: for "Divine Purpose" to understand that of the Logos, itself Divine enough; and to name the "created activities" the Dhyan Chohans. Mutual explanation would soon show that much (I do not say *all*) of our difference is merely a matter of nomenclature.

† Not a word in this argument need be changed if we read "Adam" as meaning the whole race of mankind, as is *our* view of Genesis,

He states that F. Zahm certainly leans very remarkably to this opinion. Into the scholastic question of how to make their view fit in with theological definitions we need not follow him. What is meant by the "substantial change in the body," which St. Thomas Aquinas held to be made by the "substantial union of the spiritual substance," and which the Franciscan doctor, Scotus, thought not necessary, would require a treatise to explain. We may content ourselves with F. David's conclusion. St. Thomas, he says, teaches with Aristotle, that man passes, during his embryonic life through various stages; the embryo is first animated by a vegetative soul which, being expelled is succeeded by a sensitive soul, and this is in due course expelled and succeeded by the spiritual soul. It does not matter whether in this he was right or wrong in point of fact; the important consideration is that he saw nothing in this evolution of the embryonic life of man conflicting with Theism and Spiritualism or any Catholic truth. It appears, he says, quite evident to us that no objection can be made to this theory on the ground that it is metaphysically or physically impossible.

Is it then against Scripture? F. David says that St. Augustine establishes that the text of Genesis cannot be taken to *prove* the immediate formation of the body of Adam. The view held by St. Augustine and St. Bonaventure that Adam was created in the natural state and subsequently raised to the supernatural only needs translation into our language substantially to agree with our own. With the objection from the account of the formation of Eve, F. David deals summarily enough. He says: "In our humble opinion we are not compelled by any *principle* of theology or exegesis to insist upon the strictly historical and scientific nature of the account of the creation and formation of Eve. The opinion taught by Origen, favoured by St. Augustine (*De Gen.*, Lib. II. cap. 17), 'Whether then these things were spoken figuratively or even done figuratively, they were not spoken or done without meaning,' and subsequently put forward by Card. Cajetan and others, without any censure on the part of the Church, seems to us of sufficient probability, based upon scientific and exegetical reasons to deter us from categorically asserting in the name of divine truth that the principles of evolution cannot be applied to the body of Adam."

More than this we could hardly expect from a Church which treats every word of the Old and New Testament as in some sense divinely inspired. There is to me no flavour of "superstition" about it. Where F. David agrees with Evolution, we agree also; when he says, "not proven, we go still further, and dissent; only every statement, every view requires to be widened and deepened to bring it up to the light which the Esoteric Doctrine throws upon the whole history.

I should not, however, be quite honest with my readers if I did not mention that many Catholic theologians, not unnaturally frightened at the crass materialism which many of the earlier defenders of Evolution allied with it and sought to find proof of from it, have spoken otherwise. Those who remember an article in Vol. XIV of this magazine, headed "Eastern Doctrines in the Middle Ages," will know that the Franciscan theologians even then distinguished themselves by their freedom from prejudice and their readiness to learn from the Arabian philosophy, notwithstanding its condemnation by more severely orthodox divines. But this consideration only brings into stronger relief the importance of the admission of an essay so liberal in its tone, coming from one who may be described as a leader of the more advanced school, into so strictly correct a periodical as the *Dublin Review*. And from this point of view it is easily seen that there are advantages as well as disadvantages for a thinker in the strictly defined limitations of the Catholic theology. Within those wide bounds he may disport himself as he pleases, free from the fear, which always haunts the Protestant thinker, of running unintentionally against prejudices in society around him for which he cannot account and against which it is useless to argue, but which, if once set moving may have consequences quite as serious as any form of "excommunication."

The defects of Catholic theology arise mainly from ignorance of any way of looking at the origin of things but its own; the result of which is that the young student is allowed to pass, in the first few pages of his lecture books, over abysses of pure assumption which neither he nor his teachers even so much as suspect. F. David, in the paper before us, has, quite unconsciously, summed up for us the deep gulf of *principle* which lies between his view and ours, so nearly related as they seem in details. He says in conclu-

sion that "he should like to draw F. Zahm's attention to some minor slips" and continues:

"The second remark is in reference to what F. Zahm says concerning our knowledge of the essence of God and of matter. On p. 276 he says, 'Of the essence of God we can know nothing.' F. Zahm means, of course, *directly* and *intuitively*, but analogically and indirectly we surely can, and do, know something of the Divine essence. F. Zahm goes on to say, 'Even of matter we are ignorant as to its essence.' Not entirely. We have no *intuitive* perception of the essence of matter, nor a complete and adequate knowledge of it, but we have a *sufficient* knowledge of the essence of matter and of the essence of the spiritual substance to enable us to prove to demonstration that one is not the other, and that one cannot possibly even by omnipotence, be transformed into the other!" "*Minor slips*," indeed! How poor F. Zahm (who seems from these specimens to have the misfortune of being something of a metaphysician) must have opened his eyes when he came upon this paragraph! F. David's first statement is a rough and broad expression of the confusion made in all Christian theology between the Unmanifested Infinite and the Manifested Logos; and amounts practically to a declaration that the qualities we may seem to trace in the second, as goodness, wisdom and the like, give us some kind of *knowledge* of the essence of the Absolute Existence which is no existence—of whom we may not predicate even that It is First Cause! The second is, as we like to take it, either a denial of matter or an assertion of its eternity; for his God is pure Spirit, and there is no magic in the word "creation." Where nothing but Spirit exists, matter cannot come into existence (even, as he says, by omnipotence) except as emanation, modification, transformation or whatever you like to call it. No words can *explain* it, but neither can words hide the simple fact that, somehow, out of pure spirit has come—matter *and* spirit, and what has been done once can always be done again.

How refreshing it is to turn from this confused thought to the deep, but clear metaphysic of the Indian books, and what a matter for regret it is that the early writers of Christianity, when they "conveyed" the Indian and Persian *ethics* so completely, had no one to advise them in the words of the old jest, addressed to an author who had stolen *half* a play:

“Take courage, man, and steal the rest!”

Had they done so, it might have still been possible for Christian theologians to continue to lead religious thought. As it is, the best we can say even of so learned and intelligent a man as our author is, that he has displayed marvellous skill in adapting the new cloth to the old garment. And this is not such faint praise as it seems at first sight. The “old garment” is still the needful vesture for most of the souls now in manifestation in the Western world; and to make it fit to last for further use is a far greater service to the present humanity than any attempt to tear it up as outworn, tempting as that process is to many of us.

A. A. WELLS.



THE SÂṆKHYA PHILOSOPHY.

(Continued from page 323.)

IN the present paper I propose in a measure to retrace the steps we followed up in the last article but one. That is, I intend to follow downwards the sequence, or order of emanation of the twenty-four tattvas or principles of the Sâṅkhya on the Prakṛiti side of manifestation, to add some additional details with regard to them, and to endeavour to suggest some points where it seems to me that there is a parallelism between this system and our own Theosophical classifications.

We begin then with Prakṛiti, the root-substance of the cosmos, composed of the three guṇas, sattva, rajas and tamas in a state of perfect equilibrium, for it is still pralaya, and the dawn of manvantaric activity, or manifestation, has not yet begun. Still it is not absolute “rest,” as we conceive of “rest”; it is rather absolute “motion,” for each of the three guṇas is in ceaseless, constant change and motion *within itself*. Only within itself, for the peculiarity of this state of motion or change is that each guṇa changes within itself only and in no way acts upon or affects the other two. Then comes the kshobha, the thrill of returning life, the shudder, as it were, which passes through the field of Prakṛiti, the first breath of the returning dawn.

The Sâṅkhya system as such attempts no explanation of the whence of this thrill of life ; its why, is explained as the effect of time and the unexhausted karma of the preceding universe. The system of Patanjali, however, the so-called theistic Sâṅkhya, offers the same explanation as we Theosophists should give, of the commencement of the building of a universe, *viz.*, that this "thrill" is the effect of the outpoured life of the Logos, the Lord, Īshvara, sent forth by His will, the result of the primal sacrifice, of His voluntary self-limitation, in order that a universe may be called into being.

To return, however, to the pure Sâṅkhya. The effect of this kshobha, or shuddering thrill coursing through Prakṛiti is that the guṇas now begin to act and re-act *upon one another*. At the same time the souls, the puruṣhas, who have not yet attained liberation come into relation with Prakṛiti, the activity of which, it must be remembered, occurs according to the Sâṅkhya entirely for the sake of the puruṣhas. Indeed the awakening of the manifesting activity in Prakṛiti is usually ascribed to a mechanical stimulus, like that of a magnet on iron, which the puruṣhas exert upon Prakṛiti, or to the reflection of their light upon it. And this is said to cause the kshobha already spoken of ; but as the puruṣhas are always there and are themselves always inactive by their very nature, it is not easy to escape from the inference—even from the purely Sâṅkhya standpoint—that there must be some cause other than the mere presence of the puruṣhas, which sets in motion the manifesting activity of Prakṛiti after pralaya.

THE BUDDHI.

However that may be, the first outcome of this interaction of the guṇas is the production of buddhi. Now buddhi, as we saw in the former article, is what we should call a distinctly individual principle, *i.e.*, it is the primary sheathing of one individual puruṣha. But the process we are now following is a cosmic one, and unfortunately in the older texts of the pure Sâṅkhya, the two views, the cosmic and the individual, are nowhere worked out as distinct or correlated with one another.

But a hint is given in Sâṅkhya Sūtras III. 10, which will I think enable us to safely describe what is meant. It is there said that originally the līṅga (*i.e.*, the subtle body of the soul, consisting

of buddhi, ahaṅkāra, manas, the ten indriyas and the five tanmātras) was one and the same only, and that subsequently owing to the differences of karma, differentiation or division into individual līngas took place. Following this hint, and also some later commentators and Paurāṇic elaborators, we may conceive that the first step in manifestation is the formation of the *cosmic* buddhi, *i.e.*, what the theistic Sāṅkhya would call the buddhi of Īshvara, and which we should term the "buddhi" of the Logos; not, however, the Theosophical buddhi—we shall see later on what the Sāṅkhya buddhi stands for in our classification. In this cosmic buddhi are implicitly contained all the individual buddhis of the puruṣhas to be concerned with that universe. As manifestation proceeds and the various stages are reached at which the unexhausted karma of the various puruṣhas becomes operative, the respective buddhis become separated off from the cosmic buddhi, and the life of that soul in that universe begins.

Passing now to consider the individual buddhi, we find that besides its pre-eminent function of presenting to the puruṣha all impressions received from without as well as of guiding, directing and determining all thought and all action, the buddhi is also the seat of memory, all former impressions, resolves, thoughts, in short the whole content of conscious life, being stored up within it. The buddhi thus is the embodiment of all that the man (the embodied puruṣha) has gathered throughout all his previous existences. It is his essential nature and character; the source whence proceed all the tendencies, capacities, faculties, powers and inner characteristics which he manifests in his various births. And lastly, as it is the buddhi which, through its activity, brings to the puruṣha the experience of pain and of pleasure, and thus becomes the immediate cause of the soul's bondage in the ever-whirling wheel of birth and death, so also is it the buddhi which ultimately brings to the soul, the puruṣha, the cognition, or realization of the difference between spirit and matter, as we should say, between the puruṣha itself and Prakṛiti as the Sāṅkhya phrases it, and thus accomplishes the soul's liberation.

Seeing, therefore, that buddhi is thus the storehouse of true, permanent memory, of character, the actual essential nature of the man, it seems to me that it may well be identified, at any rate roughly, with the body of the true ego—sometimes termed in our literature

the causal body—upon the arûpa levels of the mânasic plane. But I hope to deal more fully with these parallelisms hereafter.

In respect of its constitution, the buddhi is composed in the main of sattva, though both rajas and tamas also enter into its structure. But of all the productions of Prakṛiti, there is none in which sattva so largely predominates over the others, as in the buddhi. There is, of course, an infinite variety of buddhis, each built according to the karma of the individual, and differing in the relative proportions in which each of the three guṇas enters into its composition. But in the Sâṅkhya texts we find a very broad two-fold classification frequently alluded to, according to the relative proportion of tamas which is present. Thus when in a man's buddhi, sattva has been as far as possible purified from the admixture of tamas, then this condition exhibits itself in the man's life in virtue, knowledge (*real* knowledge), indifference to the sense-world, (*vairâgya*) and the possession of "supernatural" powers, the *siddhis* of yoga. For these *siddhis* are the inherent characteristics of the pure or sâttvic buddhi and are only "veiled" and hidden through the admixture of too large a proportion of the other two guṇas. On the other hand, when tamas exercises a too great influence in a man's buddhi, its results are vice and the lack of knowledge, the lack of indifference to the sense-world, and the absence of the *siddhis*.

THE AHAṆKÂRA.

From buddhi proceeds ahaṅkâra, but its production is not due to the spontaneous activity of the buddhi, for if it were, then the latter would at all times be producing ahaṅkâra since buddhi is productive by its very nature. But this obviously is not the case, as the production of each ahaṅkâra from its respective buddhi is a single act of emanation. Hence the inherent productiveness of the buddhi requires to be stimulated into actualization of its capacity by having the necessary energy poured into it from Prakṛiti.

And indeed we may as well note here, once for all, that this applies not only in the case of the buddhi, but equally in that of all those subsequent products which are in their turn again productive, *viz.*, ahaṅkâra itself, and the five tanmâtras. In each case a fresh outpouring of energy from Prakṛiti, the primal root-substance, is required in order to provoke the production from the ahaṅkâra of

manas, the ten indriyas, and the five tanmâtras, and again to cause the five tanmâtras to produce the five gross elements or mahâbhûtas.

To return, the special and characteristic functions of the ahañkâra is, as already pointed out, the production of "illusive conceptions," and more specifically of such illusive conceptions as transport the idea of "I" into purely material things and processes, such thoughts for instance as: "I am the actor, enjoyer, sufferer"; "I hear, see, smell, taste"; "I possess, I am rich, powerful, virtuous"; "I am slain, I slay my enemies." These conceptions are illusive because they involve a confusion between the real "I," the puruṣha, and the body, its organs, etc. These two—puruṣha and body—being according to the Sâṅkhya eternally, radically, fundamentally distinct and opposed, it is obvious that to predicate of the one, the puruṣha, what can only be true of the other, the body, implies an "illusion" or "deceptive appearance"; and this illusion it is the special function of the ahañkâra to evoke.

We have already seen that the ahañkâra assumes three distinct aspects, according as one or other of the guṇas predominates in it. Thus when sattva predominates over the other two, we have the vaikṛita ahañkâra, when rajas, the taijasa, and when tamas, the bhûtâdi form. But these three forms or conditions of the ahañkâra manifest their respective special peculiarities not only in that from each there goes forth a different product, but also in the mode of action and life of the individual being. Thus the sâttvic or vaikṛita ahañkâra is the doer of good deeds; the râjasic or taijasa ahañkâra is the doer of evil deeds, while tâmasic or bhûtâdi ahañkâra is the doer of "secret" deeds which may be either good or evil, but shun the light of day.

All this makes it abundantly clear that we must see in the Sâṅkhya ahañkâra not only the mere cause of the passive, separated egoistic consciousness, but also the actual *actor* and *doer* in all action. Thus if we consider the buddhi as essentially the organ of thinking—using the word in its widest sense—then we must see in ahañkâra the organ of acting and doing. And just as—apart from all differences in detail and in individuals—the buddhi owes its special character to the general predominance in it of the illuminative sattva, so the ahañkâra in its turn owes its special character to the

predominating influence in it of rajas, the active, impelling, impulsive guṇa.

Such, then, are the characteristics of the ahaṅkāra in itself; but before passing on to consider the products which go forth from it, it will be interesting to quote some suggestive remarks from the pen of Dr. Richard Garbe, to whose work I have been much indebted in the working out of these articles. He observes (p. 251):

“When we consider that, according to the teaching of the Sâṅkhya philosophy, the moral quality of the action of all beings depends upon the admixture, for the time being, of the three guṇas in the ahaṅkāra, and that willing and resolving are in themselves not spiritual, but physical (material) functions, we should naturally be led to think that we had here (in the Sâṅkhya) a purely mechanical determinism. For action which is impelled in this direction or in that by the predominance of a definite substance in the internal organ, is surely purely instinctual. This view, however, is contradicted by the fact that the Sâṅkhya, like every other Hindu system, holds the individual to be responsible for his actions; and further makes upon him, for the attainment of liberation, a series of demands, the fulfilment of which is only possible on the assumption that *the will is free!* We have here,” Dr. Garbe goes on, “an obvious contradiction between a characteristically Sâṅkhya doctrine and those general Hindu doctrines which have been absorbed into the system—a contradiction which is nowhere solved in our texts and perhaps even never came clearly home to the consciousness of the representatives of the system.”

In view of the exceeding thoroughness with which every philosophical point has been threshed out in the course of the intellectual history of India; in view of the exceeding acuteness and thoroughness with which each system in turn has been attacked and defended; and lastly, in view of the fact—of which abundant traces are to be found in Sanskrit literature—that the Sâṅkhya in particular has been the centre of perhaps the most ardent and prolonged controversies of all—in view of all this, might not the thought have occurred to Dr. Garbe, in presence of so apparently flagrant and obvious a contradiction, that “our texts” do *not* give us the entire and complete teaching of even the Sâṅkhya system, and that we must recognize the existence of an oral and “esoteric” teaching accompanying the written

works, which gave the real clue to the solution of this and similar difficulties? Surely had this not been so, and had not the upholders of other systems been cognizant of the fact and recognized that such a point was no fit subject for the arena of mere intellectual discussion, how is it at all conceivable that one or other among the many brilliant controversialists, some even of actual genius, whose works are still extant, should not have seen and pressed home so obvious and telling a point, which, if unanswerable, must have secured to him the victory?

THE MANAS.

From the sâttvic or vaikṛitic ahaṅkāra, impelled to production by the energy outpoured from Prakṛiti, there proceeds the manas. The name manas is very often paraphrased by the commentators into "antaram indriyam" or "inner sense," which very well expresses one of its most characteristic functions, *viz.*, that of receiving, centralizing and combining the impressions reaching it through the five indriyas or outer senses of perception. In doing this it assimilates itself to, and takes the form of, each and all of these the moment they enter into activity. And indeed, apart from their connection with the manas, neither the five senses nor the five organs of action could function effectively at all, as we see illustrated in the fact that when the manas is turned inwards, *i.e.*, when it is wholly occupied with internal images, the stimuli from the outer world, coming through the physical organs of sense, fail to reach the consciousness at all. This power of manas to adapt itself to the senses is often compared to the behaviour of a man who shows himself full of love in his intercourse with his beloved, indifferent as regards an indifferent person and quite different again with someone else.

If this were all, manas would be simply a sort of central telephone-exchange in which the wires leading to the senses and organs of action were centralized and combined. But it has two further characteristics which, especially in relation to the doctrine of liberation, are of even greater importance than this. To manas also belong desiring and wishing in all their forms, as well as dubitative reflection. Indeed, though desire is often said to have its seat in the senses, yet its real root lies in the manas; while doubt and uncertainty belong wholly to it. And these two, desire and doubt,

constitute two of the greatest obstacles which, according to the Sâṅkhya, the seeker after liberation has to overcome.

THE INNER ORGAN AS A WHOLE.

Although buddhi, ahaṅkāra and manas are each specifically different from the rest, and in reckoning up the tattvas or principles of the Sâṅkhya, are without exception counted as separate, because successively emanated entities, yet as was remarked in a former article, the three together are very often treated as forming a whole, a single "inner organ" termed the antaḥkaraṇa. This is most often the case when the difference of each and all the three from the puruṣha is to be emphasized. But there are one or two special functions which are ascribed to the action of the antaḥkaraṇa as a whole—such as breathing, for instance—which suggest that there may be more behind this taking of the three, buddhi, ahaṅkāra, manas, together as one whole, than appears on the surface of our texts. At any rate it seemed worth while to allude to this view here, both because this term and antaḥkaraṇa has been sometimes used by Theosophical writers, and because it occurs very frequently in the Vedāntic system with a somewhat different signification to that which it bears in the Sâṅkhya philosophy.

BERTRAM KEIGHTLEY.

(To be continued.)



FROM THE BOOK OF THE GREAT LOGOS ACCORDING TO THE MYSTERY OF IEOU.

JESUS, the living one, answered and said: "Blessed is the man who . . . hath brought down the heaven to the earth, and hath lifted the earth and wafted it to the heaven; and it hath become the midst, for it is a thing non-existent." The Apostles answered, and said: "Lord Jesus, thou living one, unfold unto us how the heaven is brought down, for we have followed thee, that thou mightest instruct us in the true light." Jesus, the living one, answered and said: "The Word which was in the heaven, existed before the earth which is called the world. But ye, if ye know my Word, will bring down the heaven, and the Word will dwell in you; the heaven is the invisible Word of the Father. . . . The raising of the earth to the heaven is he who receiveth the Word of this gnosis and hath ceased to be an earthly mind, and hath become a heaven-dweller. His mind hath ceased to be earthly, and hath become heavenly. So will ye be saved from the ruler of this æon, and it will become the midst [between heaven and earth], for it [the ruler—Kâma], is [really] a thing non-existent,"

AMONG THE Gnostics OF THE FIRST TWO CENTURIES.

(Continued from p. 303.)

THE ORIGINS OF CHRISTIANITY.

THE origins of Christianity are hidden in impenetrable obscurity. Of the actual history of the first half of the first century we have absolutely no knowledge. Of the history of the next hundred years also we have for the most part to rely on conjecture. It is only in the second half of the second century that the Canon of the New Testament *suddenly* appears, and is rapidly adopted by the powerful Church of Rome and the Western Fathers. The early Alexandrian doctors, such as Clement, however, are still ignorant of the Canon. Following on the lines of the earliest apologists and using this Canon, Irenæus, Tertullian and Hippolytus, supported by the Roman Church, lay the foundations of "catholicity," and begin to raise the first courses of that enormous edifice of dogma which is to-day regarded as the *only* authentic view of the Church of Christ.

The first two centuries, therefore, instead of confirming the boast of the later orthodox, "one church, one faith, always and everywhere," on the contrary present us with the picture of many lines of evolution of belief, practice, and organization. The struggle for life was being fiercely waged, and though the survival of the strongest resulted as usual, there were frequent crises in which the final "strongest" is hardly discernible and at times disappears from view.

The strongest, or subsequently orthodox, view finally traced itself traditionally to what was at first an exclusively Jewish movement. About the middle of the first century, however, this original impulse began to be gradually diverted from its Jewish bed into Gentile channels, the earliest traces of which are discoverable in the Pauline literature of the New Testament compilation. The cen-

tury which followed this gentilization (50-150) is, according to Harnack, characterized by the following features:

(i) The rapid disappearance of Jewish (that is to say, primitive and original) Christianity.

(ii) Every member of the community was supposed to have received the "Spirit of God"; the teaching was "charismatic," that is to say, of the nature of "spiritual gifts."

(iii) The expectation of the approaching end of the age, and the reign of Christ on earth for a thousand years—"chiliasm"—was in universal favour.

(iv) Christianity was a mode of life, not a dogma.

(v) There were no fixed doctrinal forms, and accordingly the greatest freedom in Christian preaching.

(vi) The Sayings of the Lord and the Old Testament were not as yet absolute authorities; the "Spirit" could set them aside.

(vii) There was no fixed political union of the Churches; each community was independent.

(viii) This period gave rise to "a quite unique literature in which were manufactured facts for the past and for the future, and which did not submit to the usual literary rules and forms, but came forward with the loftiest pretensions."

(ix) Particular sayings and arguments of assumed "Apostolic Teachers" were brought forward as being of great authority.

At the same time, besides the gentilizing tendency which was always really subservient to the Jewish original impulse, though flattering itself that it had entirely shaken off the fetters of the "circumcision," there was a truly universalizing tendency at work; and it is this endeavour to universalize Christianity which is the grand inspiration underlying the best of the Gnostic efforts we have to review.

But before doing so, we will endeavour to throw some light on the origins of primitive Jewish Christianity. The teacher Jesus, whatever he may have been historically, was, according to the teachings ascribed to him, a member of, or intimately acquainted with, the doctrines and discipline of the great community of the Essenes or Healers.

THE ESSENES.

Who then were these Healers? For centuries before the

Christian era Essene communities had dwelt on the shores of the Dead Sea. These Essenes or Essæans were Hebrews of the Hebrews, imbued with the utmost reverence for Moses and the Law. They believed in God, the creator, in the immortality of the soul, and in a future state of retribution. They were in fact the strictest school of the Pharisees, who finding it impossible to carry out in ordinary life the minute regulations of the Levitical laws of purity, had adopted the life of ascetic communism. Their chief characteristic was the doctrine of love—love to God, love of virtue, and love of mankind—and the practical way in which they carried out their precepts aroused the admiration of all.

Their strict observance of the purificatory discipline enacted by the Levitical institutions thus compelled them to become a self-supporting community; all worked at a trade, they cultivated their own fields, manufactured all the articles of food and dress which they used, and thus in every way avoided contact with those who did not observe the same rules. They also appear to have been strict celibates.

Their manner of life was as follows: they rose before the sun, and no word was uttered until they had assembled together and, with faces turned towards the dawn, offered up prayers for the renewal of the light. Each then went to his appointed task under the supervision of stewards or overseers ("bishops") elected by universal suffrage. At 11 o'clock they again assembled and, putting off their working clothes, performed the daily rite of baptism in cold water; then clothing themselves in white linen robes, they proceeded to the common meal which they regarded as a sacrament; the refectory was a "holy temple." They ate in silence, and the food was of the plainest—bread and vegetables. Before the meal a blessing was invoked, and at the end thanks were rendered. The members took their seats according to age. They then went forth to work again until the evening, when they again assembled for the common meal. Certain hours of the day, however, were devoted to the study of the mysteries of nature and of revelation, as well as of the powers of the celestial hierarchy, the names of the angels, &c.; for they had an inner instruction which was guarded with the utmost secrecy.

This was the rule for the week days, while the Sabbath was

kept with extreme rigour. They had, however, no priests, and any one who was "moved" to do so took up the reading of the Law, and the exposition of the mysteries connected with the Tetragrammaton or four-lettered mystery-name of the Creative Power, and the angelic worlds. The Essenes, therefore, were evidently "Kabalists"; logic and metaphysics, however, were eschewed as injurious to a devotional life.

There were four degrees in the community: (i) novices; (ii) approachers; (iii) new full members, or associates; (iv) old members, or elders.

(i) After the first year the novice gave all his possessions to the common treasury, and received a copy of the regulations, a spade (for the purpose described in Moses' camp regulations), and a white robe, the symbol of purity; but the novice was still excluded from the lustral rites and common meal.

(ii) After two years more, the novice shared in the lustral rites, but was still excluded from the common meal.

(iii) The associates were bound by the most solemn assurances, and in case of any delinquency could only be judged by the "assembly," consisting of one hundred members.

As stated above, Essenism was simply an exaggerated form of Pharisaism; and it may be a matter of surprise to those whose only knowledge of the Pharisees is derived from canonical documents, to learn that the highest aim of this most enlightened school of Judaism, was to attain such a state of holiness as to be able to perform miraculous cures and prophesy. The "degrees of holiness" practised by the Pharisees are said to have been: (i) the study of the Law and circumspection; (ii) the noviciate, in which the apron was the symbol of purity; (iii) external purity, by means of lustrations or baptisms; (iv) celibacy; (v) inward purity, purity of thought; (vi) a higher stage still which is not further defined; (vii) meekness and holiness; (viii) dread of every sin; (ix) the highest stage of holiness; (x) the stage which enabled the adept to heal the sick and raise the dead.

We should, however, remember that the Healers absolutely refused to have anything to do with the blood-sacrifices of the Temple worship, and refused to believe in the resurrection of the physical body which the rest of the Pharisees held as a cardinal doctrine.

In this brief sketch it is of course impossible to point out the striking similarities between the discipline of the Essenes and that of the Therapeutæ or Healers of Egypt, of the Pythagorean school, of the Buddhist saṅgha, and also of the early Christian churches. Every subject referred to in this essay requires a volume or several volumes for its proper treatment; we can only set up a few finger-posts and leave the reader to make his own investigations.

But before leaving this most interesting theme, it will be necessary to point out the identity of doctrine between many of the Essene regulations and the Gospel teachings and traditions.

Converts were required to sell their possessions and give to the poor, for the laying up of treasure was regarded as injurious to a spiritual life. Not only did the Essenes despise riches, but they lived a life of self-imposed poverty. Love of the brotherhood and of one's neighbour was the soul of Essene life, and the basis of all action; and this characteristic of their discipline called forth universal admiration. The members lived together as in a family, had all things in common, and appointed a steward to manage the common bag. When travelling they would lodge with brethren whom they had never seen before, as though with the oldest and most intimate friends; and thus they took nothing with them when they went on a journey. All members were set on the same level, and the authority of one over another was forbidden; nevertheless mutual service was strictly enjoined. They were also great lovers of peace, and so refused to take arms or manufacture warlike weapons; moreover they prescribed slavery. Finally, the end of the Essenes was to be meek and lowly in spirit, to mortify all sinful lusts, to be pure in heart, to hate evil, but reclaim the evil doer, and to be merciful to all men. Moreover, their yea was to be yea, and their nay, nay. They were devoted to the curing of the sick, the healing of both body and soul, and regarded the power to perform miraculous cures and cast out evil spirits as the highest state of discipline. In brief, they strove to be so pure as to become temples of the Holy Spirit, and thus seers and prophets.

The corresponding peculiarities of the Gospel tradition will at once occur to the reader; I have only to add that my chief authority for the above statements is the Rev. Dr. Ginsburg, whose *Essenes, their History and Doctrines* (1864) and whose admirable article in

Smith and Wace's Dictionary are the highest authorities to which the English reader can be referred.

THE EBIONITES.

Epiphanius tells us that the Christians were first called *Jessæi*, and says they are mentioned under this name in the writings of Philo on the *Therapeutæ*. The followers of the earliest converts of Jesus were also called *Nazoræi*. Even towards the end of the fourth century the *Nazoræans* were still found scattered throughout Coele-Syria, Decapolis, Pella (whither they fled at the destruction of Jerusalem), the region beyond Jordan, and far away to Mesopotamia. Their final collection of the *Logia* was called the Gospel according to the Hebrews, and differed enormously from the synoptic account of the later Canon. Even to this day a remnant of the *Nazoræans* survives in the marshes of Southern Babylonia, but their strange scripture, the *Codex Nasaræus*, bears no resemblance whatever to the known fragments of the Gospel according to the Hebrews.

Who the original *Jessæans* or *Nazoræans* were, is wrapped in the greatest obscurity; under another of their designations, however, the *Ebionites* or "poor men," we can obtain some further information. These original followers of Jesus were subsequently ostracized from the orthodox fold, and so completely were their origin and history obscured by the subsequent industry of allegorizing and dogmatizing tendencies, that we finally find their "heresy" fathered on a certain *Ebion*, who is as non-existent as several other heretics, such as *Epiphanes*, *Kolarbasus* and *Elkesai*, who were invented by the zeal and ignorance of fourth-century *hæresiologists* and "historians." *Epiphanes* is the later personification of an unnamed "distinguished" (*epiphanes*) teacher; *Kolarbasus* is the personification of the "sacred four" (*kol-arba*), and *Elkesai* the personification of the "hidden power" (*elkesai*). So eager were the later refutators to add to their list of heretics, that they invented the names of persons from epithets and doctrines. So with *Ebion*.

The *Ebionites*, or "poor men," were so called simply because they were "poor"; the orthodox subsequently added "in intelligence" or "in their ideas about Christ"—but this was only when history had become sufficiently obscured by legend to make the gibe

safe. It should, however, never be forgotten that one of the main factors to be taken into account in reviewing the subsequent rapid progress of the new religion, is the social revolution. In the minds of the earliest followers the greatest hope aroused was the near approach of the day when the "masses" should be elevated above the "classes," owing to the greater spirituality of the former.

As an earnest of this good time, they transformed the regular common meal of the Essene communities into an irregular supper to which they all contributed as they best could, and this was the germ of what afterwards became the love feasts or agapæ of the Christian communities. The original sacramental character of the "common meal" was thus gradually transformed into the highly mystical eucharistic rite of catholicism.

To these "poor men" belonged the original "apostles," whoever these apostles may have been historically. And it was against these original followers of Jesus that Paul had to contend in his efforts to gentilize Christianity. For many a long year this Petro-Pauline controversy was waged with great bitterness, and the Canon of the New Testament was the first means adopted to form the basis of a future reconciliation; the documents were carefully edited, and between the Gospel portion and the Pauline letters, the new-forged link of the Acts of the Apostles was inserted. This was, however, in reality the death-knell of primitive Ebionism, the new Paul, "Luke" and "John" being all distinctly anti-ebionistic.

How then did the original Ebionites view the person and teaching of Jesus? They regarded their leader as a wise man, a prophet, a Jonas, nay even a Solomon. Moreover, he was a manifestation of the Messiah, the anointed who was to come, but he had not yet appeared as the Messiah; that would only be at his second coming. In his birth as Jesus, he was a prophet simply. The New Dispensation was simply the continuation of the Old Law, all was essentially Jewish. They therefore expected the coming of the Messiah as literally prophesied by their men of old. He was to come as king, and then all the nations would be subjected to the power of the Chosen People, and for a thousand years there would be peace and prosperity and plenty on earth.

Jesus was a man, born as all men, the human son of Joseph

and Mary. It was only at his baptism, at thirty years of age, that the Spirit descended upon him and he became a prophet. They, therefore, guarded the Oracles, or Sayings of the Lord, as a precious deposit, handing them down by word of mouth. The Ebionites knew nothing of the pre-existence or divinity of their revered leader. It is true that Jesus was "christ," but so also would all be who fulfilled the Law. Thus they naturally repudiated Paul and his new doctrine entirely; for them Paul was a deceiver and an apostate from the Law, they even denied that he was a Jew.

It was only later that they used the Gospel according to the Hebrews, which Jerome says was the same as the Gospel of the Twelve Apostles and the Gospel of the Nazarenes, that is to say, of the Nazoræans. It should be remembered that these Nazoræans knew nothing of the Nazareth legend, which was subsequently developed by the "in order that it might be fulfilled" school of pseudo-history.

The Ebionites did not return to Jerusalem when the emperor permitted the new colony of *Ælia Colonia* to be established in 138, for no Jew was allowed to return. The new town was Gentile. Therefore, when we read of "the re-constitution of the mother Church" at *Ælia Colonia*, in Church historians, we know how much reliance to place on such assertions. The "mother Church" was Ebionite and remained Ebionite, the community at *Ælia Colonia* was Gentile and therefore Pauline.

Original Christianity, *as understood by the "apostles,"* being an essentially national doctrine, Paulinism was a necessity if any attempt at universality was to be made; therefore it was that the true historical side (the original, the Ebionite tradition), became more and more obscured, until finally it had so completely disappeared from the area of sure tradition, that a new "history" could with safety be invented to suit the dogmatic evolution inaugurated by Paul.

The later forms of Ebionism which survived for several centuries, and which obscured the original tradition almost as completely as the Catholic recensions and innovations, were of a Gnostic nature, and therefore the subject will have to be referred to again briefly later on. So much for one wing of Christian tradition, let us now turn our attention to the other.

THE TENDENCIES OF GNOSTICISM.

Here again accurate historical data are out of the question; we can only deal with tendencies. Harnack speaks of the tendency, which by long convention is generally called Gnostic, as the "acute hellenizing of Christianity." What then is the meaning of this phrase? Catholic dogma was the outcome of the *gradual* hellenizing of Christianity, that is to say, the modification of tradition by the philosophical and theological method. All evolution of popular beliefs takes time, and the results arrived at by the general mind only after centuries, are invariably anticipated by minds of greater instruction many generations before. The Galileos of the world are invariably condemned by their contemporaries. The Gnostic mind on the one hand rapidly arrived at many conclusions which the Catholics gradually adopted only after generations of hesitation, and on the other, at a number of conclusions which even to our present generation seem too premature. All theosophical students are, in matters of religion, many centuries before their time, for the simple reason that they are endeavouring by every means in their power to shorten the time of normal evolution and reach the mystic goal which at every moment of time is near at hand *within*, but which for the majority is far distant along the normal path of external evolution. Therefore is Gnosticism very aptly characterized as the "acute hellenizing of Christianity"; not but that a more appropriate and more universal expression could be found to designate this mystic law.

Moreover, these Gnostics were the first Christian theologists, and if it is a cause for reprehension that the real historical side of the new movement was abandoned in order to suit the necessities of a religion which aspired to universalism, then the Gnostics are the chief culprits.

Catholicism finally adopted the beliefs of popular Judaism and the Yave-cult, by accepting the Old Testament Canon in its literal interpretation, but in the earlier centuries it had sought for an allegorical interpretation. Gnosticism, on the contrary, whenever it did not entirely reject the Old Testament, invariably adopted not only the allegorical method, but also a canon of criticism which minutely classified the "inspiration" and sifted out most of the objectionable passages from the Jewish Canon.

Thus in pursuit of a universal ideal, the tribal God—or rather, the crude views of the uninstructed Jewish populace as to Yave—was, when not entirely rejected, placed in a very subordinate position. In brief, the Yave of the Elohim was not the Father of Jesus; the Demiurgos, or creative power of the world, was not the mystery God over all.

And just as the true God differed from the popular notions of deity, so did the true teaching of the Gnosis differ from the enigmatical sayings or parables of Jesus. The ethical teachings, or “Words of the Lord,” and the parables, required interpretation; the literal meaning was sufficient for the people, but for the truly spiritual minded there was an infinite vista of inner meaning which could be revealed to the eye of the true Gnostic. Thus the plain ethical teaching and the unintelligible dark sayings were for the uninstructed; but there was a further instruction, an esoteric or inner doctrine, which was imparted to the worthy alone. Many gospels and apocalypses were thus compiled under the inspiration of the “Spirit,” as it was claimed; all purporting to be the instruction vouchsafed by Jesus to his disciples after the “resurrection from the dead,” which mystical phrase they mostly represented as meaning the new birth or gnostic illumination, the coming to life of the soul from its previous dead state. But even these Gnostic treatises did not reveal the whole matter; true they explained many things in terms of internal states and spiritual processes, but they still left much unexplained, and the final revelation was only communicated by word of mouth in the body, and by vision out of the body.

Thus it was a custom with them to divide mankind into three classes: (*a*) the lowest, or “hylics,” were those who were so entirely dead to spiritual things, that they were as the hyle, or unperceptive matter of the world; (*b*) the intermediate class were called “psychics,” for though believers in things spiritual, they were believers simply, and required miracles and signs to strengthen their faith; (*c*) whereas the “pneumatics,” or spiritual, the highest class, were those capable of knowledge of spiritual matters, those who could receive the Gnosis.

It is somewhat the custom in our days in extreme circles to claim that all men are “equal.” The modern theologian wisely qualifies this claim by the adverb “morally.” Thus stated the idea is by no

means a peculiarly Christian view, for the doctrine is common to all the great religions, seeing that it simply asserts the great principle of justice as one of the manifestations of Deity. The Gnostic view, however, is far clearer and more in accord with the facts of evolution; it admits the "morally equal," but it further asserts difference of degree, not only in body and soul, but also in the spirit, in order to make the morality proportional, and so to carry out the inner meaning of the parable of the talents.

This classification obtained not only among men, but also among powers; and the prophets of the Old Testament as instruments of such powers were, as stated above, thus sorted out into an order of dignity.

The personality of Jesus, the prophet of the new tidings, however, proved a very difficult problem for the Gnostic doctors, and we can find examples of every shade of opinion among them, from the Ebionite original view that he was simply a good and holy man, to the very antipodes of belief that he was not only a descent of the Logos of God—a familiar idea to antiquity—but in deed and in his person very God of very God, a necessity forced upon faith by the boastful spirit of an enthusiasm which sought to transcend the claims of every existing religion.

The person of Jesus was thus made to bear the burden of every possibility of the occult world and every hidden power of human nature. Finding it impossible to reconcile the ideas of a suffering God and of a triumphant initiator and king of the universe (both sensible and intellectual) on the pseudo-historical data of Pauline christology, they had recourse to the expedient of docetism, a theory which could cover every phase of contradiction in the sharp juxtaposition of the divine and human natures of their ideal. The docetic theory is the theory of "appearance" or, to use a Sanskrit term, *mâyâ*. A sharp distinction was made between Christ, the divine æon or perfected "man," and Jesus the personality. The God, or rather God in Christ, did not suffer, but appeared to suffer; the lower man, Jesus, alone suffered. Or again, Christ was not really incarnated in a man Jesus, but took to himself a phantasmal body called Jesus. Back of all these ideas lie the suppositions: (*α*) that a phantasmal or *mâyâvic* body can be used by a high initiate, be made to appear and disappear at will, and become dense or materialized, so as to be

felt physically; and (*b*) that the physical body of another, usually a pupil, can be used by a master of wisdom as a medium for instruction. Such underlying ideas are of frequent occurrence in Gnostic treatises and form an important part of their christology, especially with regard to the period of instruction after the "resurrection."

In fact no problem appeared too lofty for the intuition of the Gnostic philosopher; the whence, whither, why and how of things were searched into with amazing daring. Not only was their cosmogony of the most sublime and complex character, but the limits of the sensible world were too narrow to contain it, so that they sought for its origins in the intellectual and spiritual regions of the immanent mind of deity, in which they postulated a transcendent æonology which portrayed the energizings of the divine ideation. Equally complex was their anthropogony and equally sublime the potentialities which they postulated of the human soul and spirit.

As to their soteriology, or theory of the salvation or regeneration of mankind, they did not confine the idea to the crude and limited notion of a physical passion by a single individual, but expanded it into a stupendous cosmical process, wrought by the volition of the Logos in his own nature.

Their eschatology again painted a future for mankind at the end of the world-cycle which gave nirvâṇa to the "spiritual" and æonian bliss to the "psychic," while the "hylic" remained in the obscuration of matter until the end of the great peace; a picture somewhat different to the crude expectation of the good feasting time on earth of the "poor men," which Harnack technically refers to as a "sensuous endæmonistic eschatology"!

Finally, the whole of their doctrine revolved round the conception of cyclic law for both the universal and individual soul. Thus we find the Gnostics invariably teaching the doctrine not only of the pre-existence but also of the rebirth of human souls; and though a chief feature of their dogmas was the main doctrine of forgiveness of sins, they nevertheless held rigidly to the infallible working out of the great law of cause and effect. It is somewhat curious that these two main doctrines which explain so much in Gnosticism and throw light on so many dark places, have been either entirely overlooked by previous writers or, when not unintelligently slurred over, dispatched with a few hurried remarks in which the critic is more at

pains to apologize for touching on such ridiculous superstitions as "metempsychosis" and "fate" than to elucidate tenets which are a key to the whole position.

NO CLASSIFICATION POSSIBLE.

Enough, however, has now been said to give the reader an idea of the general tendencies of Gnostic theosophy; the subject will be resumed later on when a review of the main doctrines of the Gnosis is attempted, but meantime it will be necessary to introduce the reader to the chief teachers and schools of Gnosticism. Unfortunately we are not in a position to present the student with a satisfactory classification of the Gnostic schools; every classification previously attempted has completely broken down, and in the present state of our knowledge we must be content to sift the different phases of development out of the heap as best we can. Clement of Alexandria, at the end of the second century, tried the rough expedient of dividing these schools of Christendom into ascetic and licentious sects; Neander at the beginning of the present century endeavoured to classify them by their friendly or unfriendly relations to Judaism; Baur followed with an attempt which took into consideration not only how they regarded Judaism, but also their attitude to Heathenism; Matter adopted a geographical distribution into the schools of Syria, Asia Minor and Egypt; and Lipsius followed with a more general division into the Gnosticism of Syria and of Alexandria.

All these classifications break down on many important points; and we are thus compelled to follow the imperfect indications of the patristic hæresiologists who vaguely and uncritically ascribed the origin of Gnosticism to Simon Magus, and thence generally traced it from teacher to pupil up to their own times. It is, however, certain that the origin of Gnostic ideas so far from being simple and traceable to an individual, was of a most complex nature; it has to be sought for along the line of so-called "Ophitism," which is a general term among the Fathers and later hæresiologists for everything they cannot ascribe to a particular teacher. The medley of schools and tendencies which the hæresiologists indiscriminately jumble together as Ophite, contains the most heterogeneous elements, good and bad. The name Ophite, or "serpent-worshipper," is simply a

term of abuse used solely by the refutators, while the adherents of these schools called themselves generally "Gnostics," and were apparently the first to use the term.

We shall, therefore, first of all trace the "Simonian" line of descent until the first quarter of the second century; then the indefinite line of the "Gnostics"; next pick up again the Gnostic phase of the Ebionite tradition; and finally treat of the most brilliant epoch of Gnosticism, when Basilides, Valentinus and Bardesanes lived and worked and thought, and Marcion amazed historical romancers with a "higher criticism" which for boldness has perhaps not yet been equalled even in our own day. It was an epoch which gave birth to works of such excellence that, in the words of Dr. Carl Schmidt (in the Introduction to his edition of the Codex Bezae Cantabrigiae), "we stand amazed, marvelling at the boldness of the speculations, dazzled by the richness of thought, touched by the depth of soul of the author"—"a period when Gnostic genius like a mighty eagle left the world behind it, and soared in wide and ever wider circles towards pure light, towards pure knowledge in which it lost itself in ecstasy."

We should, however, in studying the lives and teachings of these Gnostics bear in mind that our only sources of information have hitherto been the caricatures of the hæresiologists, remembering that only the points which seemed fantastic to the refutators were selected, and then exaggerated by every art of hostile criticism; the ethical and general teachings which provided no such points, were almost invariably passed over. It is, therefore, impossible to obtain anything but a most distorted portrait of men whose greatest sin was that they were centuries before their time. It should further be remembered, that the term "heresy" in the first two centuries, did not connote the narrow meaning assigned to it later on. It was simply the usual term for a school of philosophy; thus we read of the heresy of Plato, of Zeno, of Aristotle. The Gnostics, and the rest of Christendom also, were thus divided into a number of schools or "heresies," which in these early times were more or less of equal dignity and authenticity. Let us then turn our attention to the earliest "heretics" of the new development of whom we have traditional record.

G. R. S. MEAD,

(To be continued.)

THE UNKNOWN PHILOSOPHER.

(Continued from p. 330.)

MARTINEZ PASQUALES.

THIS mysterious personage arrived somewhat suddenly at Bordeaux, from Paris, in 1767. On the way he had visited various large towns in order to establish friendly relations with the Masons. In 1754 Martinez had founded a lodge in Paris, a centre of Illuminism, and we hear of lodges founded at Marseilles, Toulouse, Poitiers and various other towns, but we can find no details of his work between 1754 and the period 1767, when he appeared at Bordeaux.

He is said to have been an initiate of the Rosicrucians, but he speaks of his mysterious "predecessors" once and only once in the whole course of his correspondence. The letter is quoted by Papus in the very careful study which he has made of the subject; the following is the important passage: "Je n'ai jamais cherché à induire personne en erreur, ni tromper les personnes qui sont venues à moi de bonne foi pour prendre quelques connaissances *que mes prédécesseurs m'ont transmis*" (*op. cit.*, p. 122).

Martinez Pasquales is supposed by some to have been a Portuguese Jew, and a Christian Jew by others; according to Ragon (*op. cit.*, p. 149), his system is Kabalistic, based on Swedenborg (!), and his members were called the Elected Cohens, or Le Rite des Élus Cohens (Priests, in Hebrew). The order had eight grades:

Apprentice	Apprentice Cohen
Companion	Companion Cohen
Master	Master Cohen
Elected Grand Master	Grand Master Architect Cohen.

To these eight grades Ragon adds another, which he calls Chevalier Commandeur. The reason for this, it appears, is that Martinez Pasquales in his letters speaks of a grade which he terms Rose Croix, at which members could only arrive after having pro-

duced certain phenomena by the force of their own will-power, such as materializations before the whole lodge; these magical works had to be repeated several times before the members were permitted to enter this highest grade.

The aim of Martinez was to have a group of "Elected Priests" always in communication with the inner world, always seeing on the higher planes; this was to be the true priesthood, the veritable link between God and man, the translators of things unseen into the terms of our material life.

But, alas, Martinez Pasquales himself passed over to the unseen majority ere his dream was realized; like many others, he knew of this Promised Land and had tasted the fruit thereof, but it was not his work to take the elected Cohens into that ideal band.

Many of his teachings and ideas are consanguineous with our own, others again have too much of the ceremonial magical stamp to fall in with the Theosophy of our day. The details of his ceremonial magic are minute, and even drearily wearisome to those who are not attracted to this especial form of study.

The evocation of spirits was also practised, and some of the "operations" took days in their performance.

He also gives instructions about the perfumes that are to be used during the evocation processes. His code of ethics, however, was high and pure, and demanded the complete subjugation of the passions and lower nature. Pasquales seems to have gained much influence over his disciples, who were in truth devoted students.

It is also clearly evident from his letters that he and his followers were entirely opposed to the political projects of the Rite Templar Brothers.

A contemporary writer, quoted by Papus, says, "On remarquait un grand changement dans la conduite de ceux qui, avant d'adopter les opinions des Martinistes, avaient vécu dans la dissipation et la recherche des plaisirs" (*op. cit.*, p. 154); and the writer proceeds to contradict the atrocious calumnies of the Abbé Barruel. Unfortunately the evil speaker is usually believed, and the Martinists suffered in consequence.

The ideal of Martinez was theurgic and moral, but never political; again, he was never a proselytizer, but on the contrary was most careful and particular as to who should be admitted into

his order; and in his letters it is reiterated that only those persons should be allowed to come in who were truly zealous. "C'est le seul moyen de mettre à l'abri les sciences sublimes qui sont renfermées dans notre ordre, caché sous la voile de la maçonnerie," says Martinez Pasquales in a letter, 1767 (*ibid.*, p. 161).

He appears to have attached deep importance to the minute carrying out of the ceremonial details, for we find him speaking of "le cœur navré des horribles irrégularités," which happened at some ceremony. A threefold training was inculcated, in order to develop the higher faculties: for the physical body, diet and habits had to be regulated; for the subtle body, respiratory exercises; and for the spiritual, a musical and psychical training. We have unfortunately no details as to the methods adopted, though we shall see more of this when we come to the studies of Saint-Martin.

The "force" which manifested at their meetings was termed "La Chose"; and there must have been manifestations of great power, for at some of the earlier séances some members appear to have been frightened, and others rendered ambitious by the possibilities their imaginations painted for their own future. We hear also of apparitions, or entities of various kinds which spoke and gave instructions; this is testified to by various disciples, and each student was called upon to reproduce by his own unaided powers the same phenomena. Some, however, grew weary, and we find their master exhorting them to be patient. One disciple, and a very ardent one also, Willermoz by name, plodded patiently on for thirteen years through the most wearisome ceremonial details; finally his labours were crowned with success.

One passage from the above cited book (p. 74) may be here quoted as giving some of the internal workings of the school:

"Les expériences commencent; mais on veut aller trop vite, on veut éviter les entraînements fatigants, et tout échoue. Alors on accuse le maître, on s'en prend à Martinès des succès et des déboires, et Martinès répond très sincèrement: 'Mais, cher Maître, si c'était moi qui dirigeais le monde invisible, ma plus grande ambition aurait été de vous satisfaire. Mais que puis-je vous dire? "La Chose" demande des preuves sûres et très sérieuses d'un dévouement sans borne. Le jour où vous en serez digne, les phénomènes viendront.' C'est en effet ce qui se produit, et nous devons

louer sans réserve l'opiniâtreté de Willermoz, qui mit plus de dix années à obtenir des faits probants, alors qu'au bout de deux ou trois années d'études, la plupart des autres disciples étaient satisfaits.

“Les pratiques enseignées par Martinès dérivent uniquement de la magie cérémonielle, ainsi que nous le verrons par la suite. Signalons toutefois l'importance considérable attribuée par le maître aux ‘Luminaires,’ aux cierges disposés dans le cercle. C'est là en effet un caractère très original de la tradition martiniste.”

About the year 1773 Martinez was obliged unexpectedly to go to the West Indies on private family affairs; from there several letters were received from him by his pupils, when suddenly his death was announced in 1774, and his work passed into the hands of his disciples, of whom the chief was Louis Claude de Saint-Martin, to whose life we must now turn our attention.

THE LIFE OF SAINT-MARTIN.

Louis Claude de Saint-Martin was born at Amboise in 1743. He was at first intended for the bar, but appears to have been suddenly appointed to the army through the interest of the Duc de Choiseul.

This strangely enough pleased young Saint-Martin. Already deeply interested in philosophical studies, he appears to have preferred the army, for the somewhat uncommon reason that during times of peace he would have more leisure for meditation and thought, than if he became a magistrate, as originally intended.

As soldier Saint-Martin appears to have performed his duties carefully and well; he served in the Garde Nationale during the Revolution, and had been selected as one of the teachers of the unhappy little Dauphin, but instead of teacher he became, through pressure of circumstances, one of the child's gaolers, for we are told that he was on guard in 1794 at the Temple, where the little Dauphin was imprisoned.

In philosophy Saint-Martin searched for truth alone; we thus find him passing through many phases of thought, describing indeed almost a complete mental circle; impressed strongly by many minds, dominated entirely by none—yet on the whole, perhaps too receptive to outside influences. Notwithstanding these influences our Unknown Philosopher preserved his originality of mind, some-

what of a mosaic be it said, in which we can trace the different patterns formed by the changing influences.

Unlike other mystics he seems to have been highly appreciated by many contemporary writers, such as Chateaubriand, Madame de Staël, Mons. de Maistre, and others who have eulogized him in their various works.

The most comprehensive and detailed study of our mystic that we have, is a work entitled *Saint-Martin, le "Philosophe Inconnu," sa Vie et ses Écrits* (d'après des Documents Inédits), by Mons. Matter, Conseiller Honoraire de l'Université de France.

Then we have a *Portrait Historique et Philosophique de Saint-Martin, Fait par lui-même*, which was begun in 1789 as a species of diary, a charming compilation of reflections and comments on himself in particular, and on passing events in general. The delicacy of his character is here to be found in a marked degree, while the purity of his aspirations shows plainly the quality of his soul. He does not hesitate to condemn his faults, nor does he condone his mistakes. Philosopher Saint-Martin shows himself to be in his treatment of both.

One charming passage from this memoir (ii. 66) may here be cited to show how carefully his introspection was made :

"Un de mes torts les plus graves et auquel cependant je ne fais attention que bien tard, c'est de m'être trop livré dans ma vie à la gayeté et à la plaisanterie. Ce frivole usage de l'esprit est pernicieux à ceux qui veulent marcher dans la carrière de la sagesse. Non-seulement cela donne à leur esprit une teinte de légèreté qui l'empêche de prendre la partie la plus substantielle des vérités dont il doit se nourrir ; mais cela fait encore que son cœur, à la longue, passe aussi dans ce même esprit, et finit par s'évaporer. Malheur à celui qui ne fonde pas son édifice spirituel sur la base solide de son cœur en perpétuelle purification et immolation par le feu sacré."

Wise words, wisely spoken, a re-echo of the admonition given by the Christian Master, "Ye cannot serve God and Mammon," worthy to be pondered over by mystic students of the nineteenth century ; for the outward and the inward life can never be equal, one must be subordinate.

Next we have a selection of charming letters (*Theosophic Correspondence*, Penny, 1863) a portion of his long correspondence with

Kirchberger, Baron de Liebisdorf, with which we shall have to deal more fully when we follow his mystical studies in detail. These letters show how single-hearted Saint-Martin was in his investigations, but nowhere do we find any account of his meeting with Martinez Pasquales, his first teacher. In a letter from the latter to a student dated September, 1768, Pasquales announces the arrival at Bordeaux of Saint-Martin on "personal affairs"; from this time onward Saint-Martin appears to have been an earnest student and disciple of Martinez, and later we find him acting as secretary to his teacher. The initiation of Saint-Martin into the Order of Elected Cohens is mentioned in a quaint old letter, dated April 17th, 1772, written by Martinez Pasquales to one of his members, shortly before starting for St. Domingo (*cf. L'Illuminisme en France*, p. 57). It is thus that we learn of the link between these two men, but no account is to be found of their correspondence after the teacher left his pupil.

Saint-Martin quitted the army about this period (1771). Probably he found that his duties as a soldier interfered with his studies as philosopher; he seems to have become one of the chief disciples of Martinez, for we find him in Paris surrounded by a group of students who belonged to the same school, such as the Comte d'Hauterive, l'Abbé Fournié, Cazotte the unfortunate, and the Marquise de Lacroix. These were among the most advanced disciples of Pasquales, and they now attached themselves to Saint-Martin. There is much of mystic interest attached to many of these persons; their experiences in some cases were curious, but it is not possible to follow each separate life at present. Besides these occult students, Saint-Martin soon gathered many other aspirants round himself.

From 1774 to 1776 we find him at Lyons with the Comte d'Hauterive carrying on various experiments both mesmeric and theurgic; for the subject of mesmerism was then agitating the scientific world, and indeed it seems to have been a question of public interest.

M. Matter in the work above cited notices a curious point, which may give rise to much speculation; from the time of the departure of Pasquales from Bordeaux, there is no trace of any communication having taken place between Saint-Martin and his

teacher. On the death of the latter the Paris Lodge of the Elected Cohens broke up, and the members were absorbed into two other lodges, that of the Grands Profés, and the Philaletheans. But Saint-Martin joined neither of these lodges; he was at this time a member of the fashionable circles in Paris, and had his own methods and wished to teach in his own way.

It was in the year 1775 that his first work appeared, *Des Erreurs et de la Vérité, par un Philosophe Inconnu*. In it he endeavours to refute the materialism of the day, and to show that the great power manifesting in the universe, the active cause, is the Logos. He held that the Logos was an emanation of the unknown, unseen Father; he believed also that the intermediate spheres were peopled by what he called "Agents," also emanations of that Unknown. M. Matter speaks of Saint-Martin as essentially Gnostic in his views, and says he is more a disciple of the East than he knows himself to be (*op. cit.*, p. 70).

Our philosopher's work was attacked by Voltaire and his party, while the friends of Saint-Martin gathered round him, regarding him as the fearless champion of spiritual truths in a century essentially materialistic.

After 1775 we find our mystic taking a short tour in Italy, which, however, had nothing of importance; on his return he went to Toulouse about 1778, where he became engaged to an English lady; but nothing came of it, and he returned to Paris, or rather Versailles, which was at this period a centre of theurgy and theosophy. The Elected Cohens having separated, as we have seen, into two organizations, were both at Versailles, and the Grands Profés, or Martinèzistes, were studying not only the manifestations of the spirit-world, but were searching also for the Philosopher's Stone, their aims and methods separating them entirely from Saint-Martin and his followers. The latter declared that the former had only been initiated by outside ceremonies (*op. cit.*, p. 94), and Saint-Martin himself, as we have seen, makes the pertinent remark, "Mes intelligences étaient loin d'eux."

Among his intimate women friends we find the Marquise de Chabanais, Madame la Maréchale de Noailles, Madame de Lusignan, the Duchesse de Bourbon, and many other well-known names of the period; and it was under the inspiration of some of these

friends that we find his second work appearing, under the title *Tableau Naturel des Rapports qui existent entre Dieu, l'Homme et l'Univers* (1782).

In this book he gives, in guarded phraseology, many of the doctrines which Pasquales had received by tradition, especially dealing with man's place in nature, the source of his faculties, the reason for his "fall," and the consummation of his regeneration.

In 1784 the Philalethean Society, looking on Saint-Martin as the natural successor of Pasquales, invited him to join them in their endeavour to reconcile the ceremonial system of their founder, Martinez Pasquales, with the idealistic spiritualism of Swedenborg. The former produced his results by means of ceremonial forms, the latter obtained his information through vision, apparently unsought and without practices. But Saint-Martin did not accept this proposition; he was already taking up an independent line of his own, and seems to have had a decided repugnance to alchemical researches and all "active operations."

We next find Saint-Martin in England, his interest having been aroused by the mystic writings of Jane Lead. Curiously enough we find him mixing more with the Russian colony gathered round the Russian Embassy than with English society. From England he went with Prince Galitzin to Rome, where he found much sympathy with his ideas and work. That he was actively propagandizing we can gather from some words addressed by the Prince to the Comte de Fortia: "Je ne suis veritablement un homme que depuis que j'ai connu M. de Saint-Martin."

M. Matter hints that the Russians in England were all members of what was termed the "Northern School," a vast affiliation of lodges and centres which were attached to Cagliostro, and of which the centres were at Copenhagen. We meet with a remark on Cagliostro in this connection which is interesting. Matter writes (*op. cit.*, p. 142): "Il (Saint-Martin) l'avait rencontré à Lyon, et la manière dont il signale ses hauts faits dans cette ville nous prouve que les antipathies pour lui étaient très-profondes."

From Rome Saint-Martin went to Strasburg which he afterwards termed his "Paradise," for he there met his most spiritual friends. He gives no reason for going there, and we can only guess at his object. Strasburg had been the centre of many mystic experi-

ences; here had Cagliostro made many of his extraordinary cures, and drawn to him a large body of disciples. Young Russians, Germans and Scandinavians gathered here to study under the celebrated Koch.

Two ladies of the city are mentioned as having clairvoyant powers of different kinds. Mademoiselle Schwing appears to have had the power of following people in the "after death" state of progress. The other, a Madame Westermann, had the power of seeing events which happened at a distance. It was in Strasburg that Saint-Martin was first influenced by the ideas of Swedenborg; here again a flood-tide was reached and his studies culminated in a new phase of thought which took form in *Le Nouvel Homme* (1796). Much of this book was written in conjunction with the Chevalier Silferheim, a nephew of Swedenborg, deeply imbued with his uncle's views. In this work Saint-Martin speaks of man as the "thought of God," but man, he says, is still in his infancy. Matter (*op. cit.*, p. 176) speaks of Saint-Martin as being a "mystic pantheist of the type of the middle ages."

Almost immediately after the publication of this work, our philosopher wrote another called *Ecc Homo*: it was written especially for the Duchesse de Bourbon, who was much attracted by the marvel-makers of the period. Saint-Martin wrote rather to warn people against what he considered the false missions and the false manifestations of which Strasburg had been the centre, during the visits of Cagliostro and M. de Puységur. The latter two books did not appear until later although they were written during the three years' sojourn at Strasburg. Immediately after writing them he became profoundly absorbed in Böhme's philosophy, and so ardent a student did he become that he learned the German language in order to be able to study the original, which he proceeded to translate. From his mystic researches and literary work he was suddenly called, in July, 1791, to Amboise, owing to the dangerous illness of his father. On the recovery of the latter, Saint-Martin went direct to Paris. It was from this city in the following spring that his charming correspondence with Baron de Liebistorf began, in which, speaking of Böhme, Saint-Martin writes: "I frankly acknowledge, sir, that I am not worthy to untie the shoe-strings of that wonderful man, whom I look upon as the greatest light that has appeared on the earth since

Him who is the Light himself." Strong words, which show clearly the domination that this phase of thought exercised over Saint-Martin.

During the darkest days of the Revolution we find him in Paris at the Hôtel of the Duchesse de Bourbon, profoundly sympathetic, but not mentally disturbed; he pursued his philosophical studies. While so many other philosophers, authors and statesmen were paralyzed with horror at the ghastly spectacle, Saint-Martin went steadily on with his work. Two letters, written to his friend Liebigstorff, refer briefly to the state of affairs. On August 11th, 1792, he says:

"I can write you only one word, sir, under the present circumstances, which will not fail to reach your ears. I am shut up in Paris, where I came to attend to a sister of mine, and I know not when I shall, or whether I shall, get out again."

Again on August 25th of the same year, he writes:

"At the date of my last few lines it was impossible, sir, for me to write more fully. The streets, near the house I was in, were a field of battle; the house itself was an hospital where the wounded were brought, and, moreover, was every moment threatened with invasion and pillage. In the midst of all this I had to go, at the risk of my life, to take care of my sister, half a league from my dwelling."

In both of these letters the end deals with philosophical matters, as if no Revolution were taking place. Indeed we find only a brief allusion to the sad execution of Louis XVI. in the guarded style of the day, and in his journal the murder of the King is referred to as "*le supplice de Capet*"; and later we have the short note on the death of the Queen, "J'étais à Petit-Bourg lors de l'exécution d'Antoinette le 16 octobre, 1793."

Saint-Martin was more fortunate than his fellow mystic Cazotte, who was guillotined about this time, for though he was called before the Revolutionary Committee of his district, he was allowed to go free. Much of his correspondence, however, had to be stopped, and thus though a Royalist himself he was forced to adopt the manners of the times and the mode of writing.

In 1794 we find Saint-Martin taking up the study of Gichtel in conjunction with some of his friends at Petit-Bourg; we find them

also immersed in works of Jane Lead, and Doctor Pardage. These studies solaced him during his exile from Paris, under the decree of banishment against the nobles issued in 1794. Notwithstanding his numerous correspondents and sympathetic friends we see him suffering much under these conditions. Greatly impoverished in his income, and having only one servant, he found Amboise almost as intolerable as his gentle nature could well support. A sudden change, however, came; Saint-Martin was elected by his district to be representative in the École Normale at Paris of the new educational scheme.

He accepted the election as a means given to him by God, whereby he could combat the growing materialism of the day. It was to Saint-Martin a spiritual mission, and he hoped to use his professorship as a means to such an end.

Matter (*op. cit.*, p. 228) says he looked on himself as a François Xavier going forth to conquer the enemies of the spiritual life; in this frame of mind we find him installed, shortly after his arrival in Paris, at the Maison de la Fraternité, Rue de Tournon. The educational scheme of the École Normale was however a failure in its general aim, and a still worse failure from the standpoint of Saint-Martin, who found his spiritual and ideal philosophy entirely opposed by the materialism of the Encyclopædists.

This was to him a sore disappointment, and he embodied his views in a pamphlet called *Lettre à un Ami sur la Revolution Française*.

His politics, like his mysticism, were *sui generis*, he followed the methods and ideas of no single individual, but thought out his own system. Saint-Martin held that the politics of earthly kingdoms should be guided by Divine Law, and ardently desired a reign on earth of Christ-like principles.

Baron Liebigstorf seemed anxious at this period to arrange a meeting between von Eckartshausen, one of the leading German mystics of the time, and Saint-Martin. The former was at this period engaged in the study of "numbers," upon which science Saint-Martin later wrote a book, called *Le Livre des Nombres*, which was not published until after his death. In spite of the efforts of the good Baron the meeting between the two mystic teachers did not take place.

And now, in 1795, at the age of fifty-three, we find Saint-Martin making a most remarkable statement about his early master, Pasquales, which shows that the later influences of Swedenborg and Böhme have not changed, but only modified, his early views. This letter was written to Baron Liebistorf, July 11th, 1796 (*Theosophic Correspondence*, p. 318) :

“There were precious things in our first school. I am even inclined to think that M. Pasquales, whom you name (and who, since it must be said, was our master), had the active key to all that our dear Böhme exposes in his theories, but that he did not think we were able to bear those high truths. He had some points which our friend B. [Böhme] either did not know, or would not state As for *Sophia* and the *King of this World* he revealed nothing about them to us, and left us under the ordinary notions of Mary and the Devil. But I will not, therefore, affirm that he had no knowledge of them ; and I am persuaded that we should have arrived at them at last, if we had kept him longer ; but we were only beginning to march together when death took him from us.”

Saint-Martin then goes on to say he is taking the two systems, that of Martinez Pasquales and that of Jacob Böhme, and is blending them together, and that this unity of thought forms an “excellent marriage.”

On the 18th of January, 1798, Saint-Martin reached the age of fifty-five, and heard that his book *Des Erreurs et de la Vérité* had been condemned by the “Holy” Inquisition ; this affected him a good deal, and from this time onwards his life seems to have taken a more shadowed hue. He worked on steadily, however, corresponding with many well-known people, writing various works, translating his beloved Böhme, but the brightness seems to have gone from the spirit of our mystic, especially after the very sudden death of his friend, Baron Liebistorf, which left a blank that nothing else could fill. He realized that he was nearing the end of his life ; yet he was not troubled, but faced with perfect serenity the coming change. Saint-Martin was not tired of life ; he guarded his equanimity to the end, his only desire being to write something advanced on “numbers” before that end came. With this object in view his friend, Mons. de Rossal, came to help him, arriving the day before his death,

which happened on October 13th, 1803, when an apoplectic stroke put a "gentle end to this gentle life."

M. de Maistre (*Soirées de St. Petersbourg*) calls Saint-Martin "the wisest, most instructed, and most elegant of philosophers." Yet, as a mystic, we seem to feel that his life opened with brighter promise than the later years fulfilled. It is said that much of his correspondence has not yet been published, and it is possible that when the new life of Louis Claude de Saint-Martin is published we may gain more knowledge of his inner life. Let us now pass on to the doctrines taught and held by him, and trace how the Theosophy of the eighteenth century was connected with the Theosophy of our own day.

ISABEL COOPER-OAKLEY.

(*To be concluded.*)



INVISIBLE HELPERS.

(*Concluded from p. 316.*)

SOMETIMES it is possible for members of the band of helpers to avert impending catastrophes of a somewhat larger order. In more than one case when the captain of a vessel has been carried unsuspecting far out of his course by some unknown current or through some mistaken reckoning, and has thereby run into serious danger, it has been possible to prevent shipwreck by repeatedly impressing upon his mind a feeling that something was wrong; and although this would come through into the captain's mind merely as a vaguely warning intuition, yet if it occurs again and again he is almost certain to give it some attention and take such precautions as suggest themselves to him. In one case, for example, in which the master of a barque was much nearer in to the land than he supposed, he was again and again pressed to heave the lead, and though he resisted this suggestion for some time as being unnecessary and absurd, he at last gave the order in a somewhat hesitating way. The result astounded him, and he at once put his vessel about and stood off from the coast, though it was not until morning came that he realized how very close he had been to an appalling disaster.

Often however a catastrophe is karmic in its nature, and consequently cannot be averted; but it must not therefore be supposed that in such cases no help can be given. It may be that the people concerned are destined to die, and therefore cannot be saved from death; but in many cases they may still be to some extent prepared for it, and may certainly be helped upon the other side after it is over. Indeed, it may be definitely stated that wherever a great catastrophe of any kind takes place, there there is also a special sending of help. Two recent cases in which such help was given were the sinking of *The Drummond Castle* off Cape Ushant, and the terrible cyclone which devastated the city of St. Louis in America. On both these occasions a few minutes' notice was given, and the helpers did their best to calm and raise men's minds, so that when the shock came upon them it would be less disturbing than it might otherwise have been. Naturally, however, the greater part of the work done with the victims in both these calamities was done upon the astral plane after they had left their physical bodies; but of this we shall speak later.

It is sad to relate how often when some catastrophe is impending the helpers are hindered in their kindly offices by wild panic among those whom the danger threatens—or sometimes, worse still, by a mad outburst of drunkenness among those whom they are trying to assist. Many a ship has gone to her doom with almost every soul on board mad with drink, and therefore utterly incapable of profiting by any assistance offered either before death or for a very long time afterwards. If it should ever happen to any of us to find ourselves in a position of imminent danger which we can do nothing to avert, we should try to remember that help is certainly near us, and that it rests entirely with ourselves to make the helper's work easy or difficult. If we face the danger calmly and bravely, recognizing that the true ego can in no way be affected by it, our minds will then be open to receive the guidance which the helpers are trying to give, and this cannot but be best for us, whether its object be to save us from death or, if that be impossible, to conduct us safely through it.

Assistance of this latter kind has not infrequently been given in cases of accidents to individuals, as well as of more general catastrophes. It will be sufficient to mention one example as an illustration of what is meant. In one of the great storms which did

so much damage around our coasts during last winter it happened that a fishing boat was capsized far out at sea; the only people on board were an old fisherman and a boy, and the former contrived to cling for a few minutes to the overturned boat. There was no physical help at hand, and even if there had been in such a raging storm it would have been impossible for anything to be done, so that the fisherman knew well enough that there was no hope of escape, and that death could only be a question of a few moments. He felt great terror at the prospect, being especially impressed by the awful loneliness of that vast waste of waters. He was also much troubled with thoughts of his wife and family, and the difficulties in which they would be left by his sudden decease. A passing helper seeing all this endeavoured to comfort him, but finding his mind too much disturbed to be impressionable, she thought it advisable to show herself to him in order to assist him the better. In relating the story afterwards she said that the change which came over the fisherman's face at sight of her was wonderful and beautiful to see; with the shining form standing upon the boat above him he could not but think that an angel had been sent to comfort him in his trouble, and that therefore not only would he himself be carried safely through the gates of death, but his family would assuredly be looked after also, and so, when death came to him a few moments later, he was in a frame of mind very different from the terror and perplexity which had previously overcome him; and naturally when he recovered consciousness upon the astral plane and found the "angel" still beside him he felt himself at home with her, and was prepared to accept her advice as regards the new life upon which he had entered.

And this brings us to the consideration of one of the largest and most important departments of the work of the invisible helpers—the guidance and assistance which they are able to give to the dead. It is one of the many evils resulting from the absurdly erroneous teaching as to conditions after death which is unfortunately current in our western world, that those who have recently shaken off this mortal coil are usually much puzzled and often very seriously frightened at finding everything so different from what their religion had led them to expect. The mental attitude of a large number of such people was pithily voiced the other day by an English general

who three days after his death met one of the band of helpers whom he had known in physical life. After expressing his great relief that he had at last found someone with whom he was able to communicate, his first remark was : " But if I am dead, where am I ? For if this is heaven I don't think much of it ; and if it is hell, it is better than I expected ! "

But unfortunately a far greater number take things less philosophically ; and since they have been taught that all men are destined to eternal flames except a favoured few who are superhumanly good, and since a very small amount of self-examination convinces them that they do not belong to *that* category, they are but too often in a condition of panic terror, dreading every moment that the new world in which they find themselves may dissolve and drop them into the clutches of the devil in whom they have been so sedulously taught to believe. In many cases they spend long periods of acute mental suffering before they can free themselves from the fatal influence of this blasphemous doctrine of everlasting punishment and realize that the world is governed, not according to the caprice of a hideous demon who gloats over human anguish, but according to a benevolent and wonderfully patient law of evolution, which is absolutely just indeed, but yet again and again offers to man opportunities of progress, if he will but take them, at every stage of his career.

It ought in fairness to be mentioned that it is only among Protestant communities that this terrible evil assumes its most aggravated form. The great Roman Catholic Church, with its doctrine of purgatory, approaches much more nearly to a conception of the astral plane, and its devout members at any rate realize that the state in which they find themselves shortly after death is merely a temporary one, and that it is their business to endeavour to raise themselves out of it as soon as may be by intense spiritual aspiration, while they accept any suffering which may come to them as necessary for the wearing away of the imperfections in their character before they can pass to higher and brighter regions.

It will thus be seen that there is plenty of work for the helpers to do among the newly dead, for they need in the vast majority of cases to be calmed and reassured, to be comforted and instructed. In the astral, just as in the physical world, there are many who are

but little disposed to take advice from those who know better than they ; yet the very strangeness of the conditions surrounding them renders many of the dead willing to accept the guidance of those to whom these conditions are obviously familiar ; and many a man's stay in Kâmaloka has been considerably shortened by the earnest efforts of this band of energetic workers.

Not, be it understood, that the karma of the dead man can in any way be interfered with ; he has built for himself during life an astral body of a certain degree of density, and until that body is sufficiently dissolved he cannot pass on into Devachan. But many of the dead very considerably retard that process of dissolution by clinging passionately to the earth which they have left ; they turn the whole current of their thoughts and desires backwards instead of forwards, downwards instead of upwards, and so prolong their stay in astral regions to an almost indefinite extent. In convincing them that this is contrary to the laws of nature and persuading them to adopt an attitude of mind which is the exact reversal of it lies a great part of the work of those who are trying to help.

It happens occasionally that the dead are earth-bound by anxiety—anxiety sometimes about duties unperformed or debts undischarged, but more often on account of wife or children left unprovided for. In such cases as this it has more than once been necessary, before the dead man was satisfied to pursue his upward path in peace, that the helper should to some extent act as his representative upon the physical plane, and attend on his behalf to the settlement of the business which was troubling him. An illustration taken from the experience of the past year will perhaps make this clearer.

One of the band of pupils was trying to assist a poor man who had died in one of our western cities, but found it impossible to withdraw his mind from earthly things because of his anxiety about two young children whom his death had left without means of support. He had been a working man, and had been unable to lay by any money for them ; his wife had died some two years previously, and his landlady, though exceedingly kind-hearted and very willing to do anything in her power for them, was herself far too poor to be able to adopt them, and very reluctantly came to the conclusion that she would be obliged to hand them over to the

parish authorities. This was a great griet to the dead father, though he could not blame the landlady, and was himself unable to suggest any other course.

Our friend asked him whether he had no relative to whom he could entrust them, but the father knew of none. He had a younger brother, he said, who would certainly have done something for him in this extremity, but he had lost sight of him for fifteen years, and did not even know whether he was living or dead. When last heard of he had been apprenticed to a carpenter in the north, and he was described then as a steady young fellow who, if he lived, would be sure to get on. The clues at hand were certainly very slight, but since there seemed no other prospect of help for the children, our friend thought it worth while to make a special effort to follow them up. Taking the dead man with him he commenced a patient search after the brother in the town indicated; and after a great deal of trouble they were actually successful in finding him. He was now a master carpenter in a fairly flourishing way of business—married, but without children though earnestly desiring them, and therefore apparently just the man for the emergency.

The question now was how the information could best be conveyed to this brother. Fortunately he was found to be so far impressionable that the circumstances of his brother's death and the destitution of his children could be put vividly before him in a dream, and this was repeated three times, the place and even the name of the landlady being clearly indicated to him. He was immensely impressed by this recurring vision, and discussed it earnestly with his wife, who advised him to write to the address given. This he did not like to do, but was strongly inclined to travel down into the west country, find out whether there was such a house as that which he had seen, and if so make some excuse to call there. He was a busy man, however, and he finally decided that he could not afford to lose a day's work for what after all might well prove to be nothing but the baseless fabric of a dream.

The attempt along these lines having apparently failed it was determined to try another method, so one of the helpers wrote a letter to the man detailing the circumstances of his brother's death and the position of the children, exactly as he had seen them in his

dream. On receipt of this confirmation he no longer hesitated, but set off the very next day for the town indicated, and was received with open arms by the kind-hearted landlady. It had been easy enough for the helpers to persuade her, good soul that she was, to keep the children with her for a few days on the chance that something or other would turn up for them, and she has ever since congratulated herself that she did so. The carpenter of course took the children back with him and provided them with a happy home, and the dead father, now no longer anxious, passed rejoicing on his upward way.

Another very frequent case is that of the man who cannot believe that he is dead at all. Indeed, most people consider the very fact that they are still conscious to be an absolute proof that they have not passed through the portals of death—somewhat of a satire this, if one thinks of it, on the practical value of our much-vaunted belief in the immortality of the soul! However they may have labelled themselves during life, the great majority of those who die, in this country at any rate, show themselves by their subsequent attitude to have been to all intents and purposes materialists at heart; and those who have honestly called themselves so are often no more difficult to deal with than others who would have been shocked at the very name.

A very recent instance was that of a scientific man who, finding himself fully conscious, and yet under conditions differing radically from any that he had ever experienced before, had persuaded himself that he was still alive, and merely the victim of a prolonged and unpleasant dream. Fortunately for him there happened to be among the band of those able to function upon the astral plane a son of an old friend of his, who had been commissioned by his father to search for him and endeavour to render him some assistance. When after some trouble the young man found and accosted him, he frankly admitted that he was in a condition of great bewilderment and discomfort, but still clung desperately to his dream hypothesis as on the whole the most probable explanation of what he saw, and even went so far as to suggest that his visitor was nothing but a dream-figure himself!

At last, however, he so far gave way as to propose a kind of test, and said to the young man, "If you are, as you assert, a living

person, and the son of my old friend, bring me from him some message that shall prove to me your objective reality." Now although under all ordinary conditions of the physical plane the giving of any kind of phenomenal proof is strictly forbidden to the pupils of the Masters, it seemed as though a case of this kind hardly came under the rules; and therefore, when it had been ascertained that there was no objection, an application was made to the father, who at once sent a message referring to a series of events which had occurred before the son's birth. This convinced the dead man of the real existence of the young man, and therefore of the plane upon which they were both functioning; and as soon as he felt this established, his scientific training at once reasserted itself, and he became exceedingly eager to acquire all possible information about this new region.

Of course the message which he so readily accepted as evidence was in reality no proof at all, since the facts to which it referred might have been read from his own mind or from the âkâshic records by any creature possessed of astral senses; but his ignorance of these possibilities enabled this definite impression to be made upon him, and the Theosophical instruction which his young friend is now nightly giving to him will undoubtedly have a stupendous effect upon his future, for it cannot but greatly modify not only the Devachan which lies immediately before him, but also his next incarnation upon earth.

The main work, then, done for the newly dead by our helpers is that of soothing and comforting them—of delivering them when possible from the terrible though unreasoning fear which but too often seizes them, and not only causes them much unnecessary suffering, but retards their progress to higher spheres—and of enabling them as far as may be to comprehend the future that lies before them. Others who have been longer on the astral plane may receive much help, if they will but accept it, from explanations and advice as to their course through its different stages. They may, for example, be warned of the danger and delay caused by attempting to communicate with the living through a medium, and sometimes (though rarely) an entity already drawn into a spiritualistic circle may be guided into higher and healthier life. Teaching thus given to persons on this plane is by no means lost, for though the

memory of it cannot of course be directly carried over to the next incarnation, there always remains a certain predisposition to accept it immediately when heard again in the new life.

But turning back again now from the all-important work among the dead to the consideration of the work among the living, we must briefly indicate a great branch of it, without a notice of which our account of the labours of our invisible helpers would indeed be incomplete ; and that is the immense amount which is done by suggestion—by simply putting good thoughts into the minds of those who are ready to receive them. But let there be no mistake as to what is meant here. It would be perfectly easy—easy to a degree which would be quite incredible to those who do not understand the subject practically—for a helper to dominate the mind of any average man, and make him think just as he pleased, and that without arousing the faintest suspicion of any outside influence in the mind of the subject. But however admirable the result might be, such a proceeding would be entirely inadmissible. All that may be done is to throw the good thought into the person's mind as one among the hundreds that are constantly sweeping through it ; whether the man takes it up, makes it his own, and acts upon it, depends upon himself entirely. Were it otherwise, it is obvious that all the good Karma of the action would accrue to the helper only, for the subject would have been a mere tool, and not an actor—which is not what is desired.

The assistance given in this way is of an exceedingly varied character. The consolation of those who are in suffering or in sorrow at once suggests itself, as does also the endeavour to guide towards the truth those who are earnestly seeking it. When a person is spending much anxious thought upon some spiritual or metaphysical problem, it is often possible to put the solution into his mind without his being at all aware that it comes from external agency. A pupil may often be employed as an agent in what can hardly be described otherwise than as the answering of prayer ; for though it is true that any earnest spiritual desire, such as might be supposed to find its expression in prayer, is itself a force which automatically brings about certain results, it is also a fact that such a spiritual effort offers an opportunity of influence to the Powers of Good, of which they are not slow to take advantage, and it is some-

times the privilege of a willing helper to be made the channel through which their energy is poured forth. What is said of prayer is true to an even greater extent of meditation, for those to whom this exercise is a possibility.

Besides these more general methods of help there are also special lines open only to the few. Again and again such pupils as are fitted for the work have been employed to suggest true and beautiful thoughts to authors, poets, artists and musicians; but obviously it is not every helper who is capable of being used in this way. Sometimes, though more rarely, it is possible to warn persons of the danger to their moral development of some course which they are pursuing, to clear away evil influences from about some person or place, or to counteract the machinations of black magicians. It is not often that direct instruction in the great truths of nature can be given to people outside the circle of occult students, but occasionally a little is done in that way by putting before the minds of preachers and teachers a wider range of thought or a more liberal view of some question than they would otherwise have taken.

Naturally as an occult student progresses on the Path he attains a wider sphere of usefulness. Instead of assisting individuals only he learns how classes, nations and races are dealt with, and he is entrusted with a gradually increasing share of the higher and more important work done by the Adepts themselves. As he acquires the requisite power and knowledge he begins to wield the greater forces of the âkâsha and the astral light, and is shown how to make the utmost possible use of each favourable cyclic influence. He is brought into relation with those great Nirmânakâyas who are sometimes symbolized as the Stones of the Guardian Wall, and he becomes—at first of course in the very humblest capacity—one of the band of their almoners, and learns how those forces are dispersed which are the fruit of their sublime self-sacrifice. Thus he rises gradually higher and higher, until blossoming at length into Adeptship, he is able to take his full share of the responsibility which lies upon the Masters of Wisdom, and to help others along the road which he has trodden.

On the devachanic plane the work differs somewhat, since teaching can be both given and received in a much more* direct, rapid and perfect manner, while the influences set in motion

are infinitely more powerful, because acting on so much higher a level. But (though it is useless to speak of it in detail at present, since so few of us are yet able to function consciously upon this plane during life) here also—and even higher still—there is always plenty of work to be done, as soon as ever we can make ourselves capable of doing it; and there is certainly no fear that for countless æons we shall ever find ourselves without a career of unselfish usefulness open before us.

Let no one sadden himself with the thought that he can have no part nor lot in this glorious work. Such a feeling would be entirely untrue, for everyone who can think can help. If you know (and who does not?) of some one who is in sorrow or suffering, though you may not be able consciously to stand in astral form by their bedside, you can nevertheless send them loving thoughts and earnest good wishes; and be well assured that such thoughts and wishes are real, and living, and strong—that when you so send them they do actually go and work your will in proportion to the strength which you have put into them. Thoughts are things, intensely real things, visible enough to those whose eyes have been opened to see, and by their means the poorest man may bear his part in the good work of the world as fully as the richest. In this way at least, whether we can yet function consciously upon the astral plane or not, we can all join, and we must all join, the army of “Invisible Helpers.”

C. W. LEADBEATER.



A SÛFÎ FABLE.

ONE knocked at the Beloved's door, and a voice from within cried, “Who is there?” Then the soul answered, “It is I.” And the voice of God said, “This house will not hold me and thee.” So the door remained shut. Then the soul went away into a wilderness, and after long fasting and prayer it returned, and knocked once again at the door. And again the voice demanded, “Who is there?” Then he said, “It is THOU,” and at once the door opened to him.

THEOSOPHY AND SCIENCE.

THE claims of Theosophy are so vast that to thoroughly discuss them we should have to discuss the whole universe. It claims to be the great universal philosophy of nature and man.

We must remember that science also makes universal claims. The word "science" to-day is a word to conjure with. The magic wand of science is rapidly transforming the face of nature, consolidating the whole human race into one vast commonwealth by the application of steam and electricity, and establishing the material basis for the realization of the dream of the ages—the universal brotherhood of man.

Under the doctrine of evolution we are beginning to realize that society is not like a crystal, fixed and incapable of change, but that it is an organism subject to the laws of growth and development like any other living thing.

The history of modern science since its birth in the sixteenth century has been one long series of conquests in all departments of nature and of human thought. Under her searching investigation nature has yielded her secrets one by one, and has been made subservient to man's social welfare. The victories and accomplishments of science have been so numerous and great in the realm of nature, or in the materialistic field, that in the hands of many of her present high priests, she now threatens to take possession of the more elevated regions of philosophy and religion. Having explored the universe of matter, she now proposes to explore the universe of spirit, and on this in many quarters to-day she even proposes to say the final word. The philosophy of Monism in the hands of Haeckel postulates the identity of matter and spirit, and represents the most advanced form of materialism. The philosophy of modern science for the last half century has been the philosophy of materialism. Indeed, materialism under one form or another has always been the

philosophy of science, but in the period mentioned, it has flourished particularly rank and luxuriant.

The method of modern science is the method of induction, or of reasoning from particulars to generals. The inductive method is based upon observation, experiment and mathematical demonstration, and nothing whatever is allowed to become a part of science, or to be dignified with the name of science unless it has first passed the test of observation, experiment or mathematical demonstration. This method of modern science has also been called the positive method. Now, there is a large class of phenomena in the universe, belonging mainly to the psychical nature of man—to the intuitions and aspirations of his soul—that has never been brought, and cannot be brought, under the materialistic tests of modern science; they cannot be experimented upon, or mathematically demonstrated. In this materialistic philosophy thought is merely the result of the molecular motion of brain particles. "My soul!" the materialist cries, "I mean that bit of phosphorus that takes its place." This materialistic philosophy denies everything which the senses cannot grasp. The scepticism which doubts has in many quarters given place to the dogmatism which denies. According to this philosophy, the five senses of man are the only faculties which he possesses by which he can attain knowledge. All knowledge is therefore sensual in its origin, and the external world of matter is the only reality. Beyond the boundaries of the senses nothing can be known; everything beyond these boundaries it relegates to the region of the unknown. The unknown is the great lumber room into which science hurls everything it cannot explain by its positive method. The universe may exist beyond those boundaries, but it is not a subject for investigation. In the terminology of Spencer and Huxley this philosophy goes by the name of agnosticism. To the agnostic, religious thoughts and aspirations are but the vagaries of an unbridled imagination. In the infinite universe in which we have our existence nothing exists but matter and force. Matter and force are the fundamental postulates of this philosophy. They are the only ultimate realities. From the mechanics of atoms, from the action and reaction of matter and force, the universe has been evolved. In the words of Spencer, "dissipation of motion proceeds concomitantly with the aggregation of mass, in which the matter

passes from what is called a homogeneous to a heterogeneous state, giving rise to all the products of evolution." This is the old theory of the Latin philosopher, Lucretius, that the universe has been evolved through the fortuitous concourse of atoms. Like a vast machine, nature operates with fearful uniformity, stern as fate, absolute as tyranny, merciless as death, too vast to praise, too inexorable to propitiate; it has no ear for prayer, no heart for sympathy, no arm to save. From this concourse of atoms comes forth the brain of a Shakespeare and a piece of chalk. The atomic wheels grind out both alike.

The agnostic does not deny that there may be a higher universe than the universe of matter and force. Indeed, his philosophy postulates the existence of such a universe. What he denies is that the human mind can know anything of that universe. When at the end of his investigations he comes to the point where sensible phenomena cease he stops there, and passes into a state of ne-science. Beyond that point he says, "I do not know." Beyond this region of sensible phenomena lies the great ocean of the unknown; but dwelling as he does in the region of the senses, and being without a chart, sail or compass, he cannot explore it. All he is able to do is to feel the ripples as they undulate from that great ocean and break upon his senses, generating a spark of consciousness in the nerve centres of his brain. To him the universe is an unfathomable abyss; as he looks out into that unknown ocean all is dark and silent; no ray of light penetrates the gloom, no sound penetrates the silence; no message of love comes to cheer him onward, no message of hope comes to fill his soul with inspiration. All is dark and silent as the tomb.

Such is the goal to which materialistic philosophy would lead us; such is the hope which it holds out to humanity; such has been the philosophy of science for the last half century in the hands of its most representative thinkers.

Now the great enemy of materialism is Theosophy; this is the dragon which Theosophy desires to slay; materialism is the deadly upas tree, which brings death to every soul coming under its influence. Materialism desires to formulate a philosophy and religion which will sound the funeral knell to all spiritual realities, hopes and aspirations; it desires to obliterate every trace of the

divine in man and to place him on exactly the same level as the brute.

While I am the first to admit the vast service which science has rendered to man's material welfare, and her glorious achievements in the realm of nature, I am not disposed to admit that positive science is competent to formulate a philosophy for man's moral and spiritual guidance. I will show you by indisputable examples that this materialistic philosophy of science is not competent to feed the aspirations of even its most ardent disciples; and that science herself is now beginning to see this, and is reaching forward for a more spiritual interpretation of the universe. One of the greatest scientists of France was M. Papillon. He was young and enthusiastic, and his life was full of great promise. He was an ardent disciple of Comte, the founder of the Positive Philosophy, but he was unfortunately cut off in the midst of his scientific labours at a time when his scientific career was opening up most brilliantly. M. Lévêque, in his introduction to Papillon's posthumous work on the history of modern philosophy, gives the intellectual and spiritual history of this young scholar. He had felt the full fascination of the splendid advance of contemporary science, and he started with the most absolute exclusivism, and the elimination of everything which was not positive science. His road to Damascus was this very pursuit of free scientific enquiry. He felt as he went on, that man has other faculties than pure reason which demand to be fed. He came to recognize that even knowledge itself catches as it ascends a glory from heights above those of scientific observation. "Let the empirics and utilitarians say what they will," he writes shortly before his death, "there are certainties outside the experimental method, and paths of progress that outlie its most brilliant and beneficent applications. The human mind can employ its energies, work in accord with reason, and discover real truth in a sphere as much higher than that of laboratories and workshops as this is higher than the region of the commonest acts of life, the doors of which are not opened to the soul either by mathematical or natural science, and into which nevertheless the soul which has not lost the consciousness of its ancient prerogatives may safely and rightly look." This, reader, is the experience of one of the greatest scholars in France, of a master in science.

There are evidences on every hand to-day that the reign of materialistic philosophy is rapidly passing away. In September last year Professor Wilhelm Ostwald, professor of chemistry in the University of Leipsic, delivered a lecture before the Society of German Naturalists and Physicians at Lübeck on "The Failure of Scientific Materialism," in which, after pointing out that the basis of scientific materialism was the "mechanics of atoms," and that to it matter and motion are the ultimate concepts to which the diversity of natural phenomena must be referred, he says :

"I propose to express my conviction that this so generally accepted conception is untenable ; that this mechanical view of the world does not serve the purpose for which it has been formed, and that it is contradictory of indubitable and generally known and recognized truths. There can be no doubt of the conclusion to be drawn from this proposition ; this scientifically untenable conception must be given up and replaced if possible by another and better one."

He proves his position at considerable length, and asserts that the materialistic theory must be replaced by the energistic theory, which regards all the phenomena of the natural world as but the expression of a transcendental power above the region of the senses.

Let us hear what one of our American scientists has to say on this matter. In the latest work of Nathaniel Southgate Shaler, called *The Interpretation of Nature*, he says :

"There is abundant room for spiritual truths in the universe. In fact our modern physical science is ever tending away from the crude conceptions of nature held by the ancients. It seems now as if the end of a long dispute between the materialists and the spiritualists may soon come about through the growing conviction of the physicists that all matter is but a mode of action of energy ; that the physical universe is not a congeries of atoms which are inert except when stirred by dynamic powers, that all phenomena whatever are but manifestations of power. In other words, the students of nature are now nearer to those who have trusted for guidance to the divine sense than ever before !" He further says: "I am myself convinced that in the next century there will be a state of science in which the unknown will be conceived as peopled with powers

whose existence is justly and necessarily inferred from the knowledge which has been obtained from their manifestations."

The teachings of Theosophy in regard to the existence and reality of the unseen universe are corroborated by physical science. The existence and reality of unseen forces is one of the most certain facts of physical science. Indeed, the greater part of physical science concerns itself with the operation of these forces. The doctrine of energy is the most cardinal doctrine in physical science to-day. The forces of heat, light, electricity, etc., are now regarded as different forms of the one universal energy, whose transformations give rise to all the changes which are constantly taking place in the world of matter. The law of the Conservation of Energy is the most fundamental law of the universe. We cannot see energy; we become aware of its existence by its transformations and operations in the world of matter. Energy is the reality of our reason, while matter is the reality of the senses. In physical science the supreme test of the reality of anything—that is the objective reality—is that it cannot be created or destroyed. No effort of the will can create or destroy the smallest quantity of matter or energy. You may change a piece of matter into any form you wish, from a solid to a liquid or to a gas, and you will find that the amount of matter at the end of any chemical process is precisely the same as at the beginning. This law is termed the Conservation of Matter. Now, the more we put energy to this test, the more convinced we become that not the smallest amount of energy can be created or destroyed, and as all energy resides in the unseen universe, it follows that the supreme reality of that universe is energy, and that this visible material universe is merely the theatre of its effects. Indeed, according to Lord Kelvin's Vortex Atomic Theory, the atoms of which matter is built up are now regarded as so many centres of energy. In fact, as I before stated, the whole tendency of modern science to-day is away from the materialistic conception which has prevailed for the last half century, and is tending to a more spiritual conception, in which the unseen universe is regarded as the supreme reality, and the world of matter as the stage or theatre of the manifestations of the unseen. You ask for a proof of the manifestation of the unseen; everything which we see before us is a proof of its manifestation. We

are now in a region of mystery; everything comes from a region of mystery; we are ourselves in our own bodies a proof of its manifestation. The transformations of energy give rise to all the changes of nature. Its ceaseless operations give rise to the successions of day and night, of the seasons, of the movement of our rivers, the ebbing and flowing of the tides and the waves of the ocean, and the winds which blow over the surface of the earth, as well as the subterranean forces of heat; air, earth and water are continually moulding themselves to its influence. No life could exist but for energy; the universe would be a vast sepulchre, in which matter would be motionless, cold and inert. Were it not for energy

Human time would fold its eyelids, and the human sky
Be gathered like a scroll within the tomb, unread for ever.

As I have previously said, materialistic science in the philosophy of Herbert Spencer has overleaped its own boundaries, and has been compelled to postulate the existence of a power in which we live and move and have our being, which comprehends us and encloses us on every hand. In the view of Mr. Spencer, the physical manifestations of nature are all in an equal degree impotent to produce themselves, and all in an equal degree demand the existence of a power behind them. To him there is no distinction in nature between great and small; nature is a united organism, a connected whole, to which every part contributes, and in which every part is equally essential. "For every moment of its being, for every breath of its life, for every manifestation of its movement there is needed the presence and the action of a force, which in itself is perfectly inscrutable and perfectly transcendent—a force of which the changes in the physical universe are the phases and embodiments, but which yet in itself in its deepest essence is incapable of change. Every movement of the existing universe is as much an expression of it as if for the first time it were forming that universe. In each tremor of a leaf, in each weaving of a tissue, in each motion of a limb, in each perception of an organ, we find ourselves perpetually in the presence of a Power which we do not comprehend, but which yet comprehends us and encloses our entire being." Everything which we see, hear, taste and handle, comes to us from a region of mystery, nay, they are now in a region of mystery. What they are

in themselves we know not; we only know what they seem to be, their reality lies beyond us, all that we know is their manifestation.

Such then is the goal to which science leads us in the hands of its most advanced thinkers. Theosophy therefore finds a basis in science for the existence and reality of the unseen universe. Theosophy asserts that the material universe is but the representation of the invisible or the immaterial. This philosophy is also worked out very fully in Swedenborg's *Science of Correspondences*. His science of correspondences is based on the fact that the material universe and all the things therein are but the incarnation, if we might so speak, of invisible realities, of realities unperceivable by the senses; that the material universe hangs from the spiritual, and is the crystallization, so to speak, of the spiritual; and that there is a vital, organic connection between the two. This connection is deeper than mere analogy or symbolism; it is organic, so that the material absolutely depends on the spiritual, and could no more exist without it than could our bodies without that vital principle which is contained in them. The material universe is built on a spiritual plan, just as our bodies are built into their forms under the influence and moulding power of the subtle ethereal vital principle.

Now consider the law of vibrations upon which Theosophy lays so much stress. Theosophy maintains that the universe is filled with vibrations. I will now show you that this law of vibrations is in absolute accord with the findings of modern science. We know that the ether vibrations which constitute light vibrate with rapidities ranging from 400 million million to 800 million million per second, and are from 1-30,000th to 1-70,000th of an inch in length. These ether vibrations travel through the ether at a velocity of 186,000 miles per second, and vibrate in a direction at right angles to the direction of propagation. Now, while the human eye can only perceive as light those vibrations which come between 400 million million and 800 million million per second, it does not follow that these are the only vibrations existing in the ether. Indeed it is now absolutely certain that there exist vibrations much more rapid and also much slower than these, from the infinitely great to the infinitely little. The eye and ear perceive only a very limited range of vibrations; the senses which man possesses reveal to him but a very small portion of the universe by which he is

surrounded, and man would be a very limited mortal indeed if he had to depend for his knowledge only upon what his senses tell him. Were it not that civilized man possesses instruments to aid his senses, his range of knowledge of the universe would be very limited; he would know no more than the savage. The telescope reveals other worlds in the depth of infinite space, which remain hidden to the unaided eye; the microscope reveals to him the universe of the infinitely small, of which he could not become conscious without its aid. The same is more or less true of the thousand and one scientific instruments now in use by man. Each instrument, we may say, adds a special sense to man, with which he can explore the universe around him, or it increases the power of his existing senses.

You have probably heard of Prof. Langley's bolometer. This is an instrument for testing the smallest possible degree of heat where it exists. Some very wonderful results have been obtained with this instrument in the last two or three years. You probably know that each portion of the visible spectrum has its own characteristic properties; the red end of the spectrum, for instance, is noted for its thermal or heat properties, while the distinguishing property of the violet end is its intense chemical activity. The red end contains no chemical activity, however, and the violet end contains no thermal properties. Now, when the red end of the spectrum is tested with the bolometer it is found that the hottest part of the spectrum is below the red, where the eye sees nothing; the greatest heat is found some distance below the red. Within the last few years Prof. Langley has very elaborately mapped out the properties of the infra-red end, and he finds it is even more complicated in its character than the visible spectrum. It extends below the red a distance about thirteen times longer than the visible spectrum itself. It has also been found that the most intense chemical activity is not in the visible part of the spectrum called the violet, but some distance beyond the violet, in what is called the ultra-violet part of the spectrum, where the eye sees nothing, and this ultra-violet part of the spectrum has also been mapped out to a considerable distance beyond the visible spectrum. We can therefore understand that that portion of the spectrum which is visible to the eye is but a very small portion of the entire spectrum, and we

can therefore see how very limited our optical organ is, and how very little it reveals to us of the true condition of affairs. It has been suggested by many scientists that the X Rays, recently discovered by Prof. Röntgen take their origin from the invisible infra-red end of the spectrum.

This shows us then that the universe of ether vibrations exists far beyond the limits of our senses, that the universe is constantly filled with ether vibrations of all sizes, and that it is only our limited faculties which prevent us from becoming cognizant of these vibrations. The honest daylight thus becomes an incomprehensible ocean, trembling with infinitesimal vibrations which shake the universe by their ethereal tremors.

Electricity is now known to consist of ether vibrations; the electro-magnetic theory of light tells us that light and electricity are both undulatory disturbances in the ether, the only difference between the two being that the vibrations which produce the phenomena of electricity are longer than those which produce light. The identity of light and electricity is one of the greatest discoveries of this century.

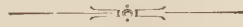
We have heard of what is called the Kinetic Theory of gases. This theory establishes the fact that the atoms or molecules of all gases are in a very rapid state of vibration, and travel at a very high velocity among themselves. In this molecular motion they suffer innumerable collisions with each other, the number of collisions and the rapidity of their motion depending upon what is called the temperature and the pressure of the particular gas. It has been demonstrated that in the case of hydrogen gas at zero centigrade and at atmospheric pressure, each atom of the gas travels at a velocity of seventy miles per minute, and comes into collision with its neighbouring particles 17,700,000,000 times per second. And so on with the other gases. Each gas has its own periodic time of vibration under a certain temperature and pressure. This example gives an idea of the vibrations among the particles of ordinary matter. The kinetic theory has also been carried into the realm of astronomy by Prof. Geo. H. Darwin, and he has proved that the nebulae in the heavens, which are in reality suns or stars in the process of formation, may behave very much like an ordinary gas. These nebulae appear to consist of vast swarms of meteorites,

moving about among one another, just like the particles of a gas. Their collisions produce heat and light, which renders the nebulæ visible to us. We therefore see that in the infinitely great, as well as in the infinitely little, throughout the universe of ether as well as throughout the universe of matter, the law of vibrations holds good. The law of vibrations is universal.

Matter, we therefore see, is not dead and inert as has been generally supposed. It is full of motion. According to the researches of Pasteur matter would also seem to be full of life, and there is no longer any dividing line between the organic and the inorganic. These researches of Pasteur throw a new light upon the whole universe of matter. The principles of fermentation carry home to us upon the basis of science the very truth which Theosophy teaches, namely, that the universe is full of life. The universe is not dead, it is alive; and, not only so, but the recent researches of the great French scientist, Binet, go to prove that the minutest microscopic organisms possess psychic faculties similar to those of animals higher up in the scale of life. These microscopic organisms also have their loves and hatreds, likes and dislikes, jealousies and envies, much the same as the higher animals; they also found colonies, propagate their species and obtain their food in much the same manner. One of the most interesting little books of recent years is one entitled *The Psychic Life of Micro-Organisms*, by the eminent scientist I have mentioned.

JOHN MACKENZIE.

(*To be continued.*)



CORRESPONDENCE.

"ANIMAL REINCARNATION."

WITH reference to the above subject, I regret that I must repudiate most emphatically any claim to such "first-hand" knowledge as Mr. Knox gives me credit for. I believed that in the article on "Animal Reincarnation" itself I had made my own very minute share in the matter sufficiently clear. That, however, does not seem to have been the case, and I therefore desire to repeat now, what I said then, that

my share in that article was solely the putting upon paper in the form of an article for LUCIFER of the results arrived at by the investigations of others.

The intertwined problem of animal suffering and the law of karma in the lower kingdoms of nature is one that had engaged my attention very often, with the result that I had reached the conviction that no solution thereof could be hoped for without a far wider and deeper knowledge of the facts and processes of inner evolution in those kingdoms. When Mr. Knox's original letter again brought the problem prominently forward, it fortunately happened that some of those among us who *can* get first-hand knowledge on such matters became sufficiently interested to undertake some investigations into the subject. It was an outline of the results so far arrived at which I ventured to put forward under the heading of "Animal Reincarnation," and there my share in the matter ended.

At the time of writing I cherished the hope that this investigation would lead to a complete solution of the problem, and looked upon that article as merely a preliminary survey of the ground. Such however has not been the case ; and so far as I am concerned, I can only say that the problem of animal suffering in relation to the law of karma seems to me as far from being completely solved as ever. That there *is* a full and adequate solution, which would equally satisfy our sense of justice, our intellects and our hearts, I feel convinced ; but I am also satisfied in my own mind that the facts necessary for its comprehension and formulation are at present not within our knowledge.

Under these circumstances it does not seem to me profitable to engage in simply intellectual speculation upon the subject : its possibilities are too vast, our knowledge of facts far too minute. Still less does controversy seem to me likely to throw light upon the subject, and I shall therefore, with Mr. Knox's kind permission, say nothing whatever upon the various points he raises, several of which, I may add, seem to me exceedingly pointed, acute, and well taken. For, as far as I know, I have myself no further light to throw upon the subject, and I must conclude by apologizing to Mr. Knox for the misconception into which the tone of my previous article has led him, as to my own capacities in that respect ; though I think that if he will read the article itself again, he will see that I described in the opening paragraph quite plainly the part I had taken in the matter.

BERTRAM KEIGHTLEY.

BENARES.

THEOSOPHICAL ACTIVITIES.

NEW ZEALAND SECTION.

THE following letter has been received from Auckland :

Since last report Miss Edger has reached Invercargill, the most southerly point of her journey, and she is now on her way north again. Her visit to Dunedin was quite as satisfactory as the others, three lectures being given to appreciative audiences; and in the smaller towns sufficient interest was shown to justify return visits on the northward journey. During the rest of this month, and in December, Miss Edger will be lecturing at different places in the North Island, reaching headquarters in Auckland probably about Christmas.

An interesting lecture was given in Dunedin in October by Mr. A. W. Maurais on "Spiritual Evolution." In Auckland, Mr. Baly, formerly of the Blavatsky Lodge, read a paper on "Buddhism, or the Teachings of the Buddha," which evoked considerable discussion on the respective merits of Buddhism and Christianity; in the same city Mrs. Draffin, on November 8th, gave a lecture entitled "God and Man," the first of a series of lectures on the teachings of Theosophy, and on November 15th Mr. W. H. Draffin lectured on "The Bible." The lecture was followed by a good deal of discussion.

EUROPEAN SECTION.

There is little unusual to announce this month in connection with this Section, the holiday season as usual being a somewhat quiet one.

With the new year, however, Branch lecture lists are again in full swing.

The hall at Headquarters has been entirely re-seated by a generous donor who wishes to remain anonymous. The chairs are now most comfortable, almost too much so in fact to secure the best attention for the lecturer, and they can be folded up and stored in a small compass when not required, rendering the library much neater than it has hitherto been.

The fund started by Mr. Mead in November for the relief of those affected by the Indian famine has been most generously responded to, about £190 having been contributed up to the present time. The money is placed in Mrs. Besant's hands, and the arrangements to meet

the famine are controlled by a committee formed at the recent convention of the Indian Section, comprising some of the best known of our Indian members.

The North London Branch has begun a new series of meetings at Myddelton Hall, Islington, on Sunday evenings, with alternate lectures and short addresses, the latter giving more time and opportunity for questions from the audience. The first meeting was most successful, the room being crowded and a few going away owing to the lack of accommodation.

CEYLON LETTER.

Readers of LUCIFER are already aware that on the 14th of August last we laid the foundation stone of the main wing of the Musæus School and Orphanage. I am now glad to report that a considerable portion of it has been built, and we hope it will be ready by January 15th. In the new wing there are on the ground floor a spacious hall and library, and also a guest room, to accommodate friends who pass Colombo and who are desirous to break their journey here.

The trustees of our institution are Mrs. Higgins, Colonel Olcott, Mr. Wilton Hack, Dr. English and Mr. de Abrew.

The Hope Lodge has elected Mrs. Higgins as its President, and Mr. R. Faber as Secretary.

Last month we had a visit from Mons. Coulomb (Amaravella), who was *en route* to New Caledonia. S. P.

MRS. BESANT'S INDIAN WORK.

"Fresh fields and pastures new" have been trodden by Mrs. Besant during this visit to India. She arrived in Bombay at the end of September, and after a crowded lecture and many interviews went straight on to Benares for the Convention of the Indian Section.

"The week before the Convention," our colleague says, "was the 'Durgâ Pûjâ,' a family religious festival, something like Christmas, only that Hindus fast instead of feasting at their religious ceremonies. A good deal of money is generally spent over it, but Babu Upendranath and his family this year set the example of using the money for the relief of the suffering caused by the high prices of food, brought about by the coming famine. They bought many waggon loads of wheat, and opened a shop in their courtyard, where it was sold considerably below the market price, thus aiding the industrious who are on the verge of starvation from the raised prices. The Convention met on October 19th, and went on during the 20th and 21st. It went very well, and much useful work was done, one thing being the utilizing of

the Theosophical Society's organization to aid in the relief of the starving. The rains have failed over the whole of India, and the harvest is lost. Such a famine has never been before, as a universal drought has never taken place; the food supply cannot last over the winter, and how three hundred millions of people can be fed by imported supplies is the problem to be faced. A catastrophe on a huge scale is feared."

During the Convention Mrs. Besant gave the following lectures: (1) "The Path of Action," (2) "The Path of Wisdom," (3) "The Path of Devotion."

From Benares, early in November, Mrs. Besant and Babu Upendranath Basu started for a lecturing tour in the Punjab and Sindh; our colleague wrote from Delhi, Nov. 10th, 1896: "I lectured at Lucknow on the 6th to a very big audience, about 2,000 people, on 'Theosophy, the Science of the Soul.' They were wonderfully intent all the time." From here onwards to Peshawur, Rawul Pindi, Lahore, and Mooltan lecturing and holding meetings for conversation at every place. From the last named city Mrs. Besant writes: "Since my last letter from Lahore the work has been very heavy. . . . My first lecture on November 25th, was on 'The Work of the Theosophical Society,' and there was a very big crowd. The arrangement was rather merciless for my poor throat, as it was after sunset, and the air was misty, and the only shelter was a large shed under which I spoke to an audience in the open air. On the 26th and 27th we had also public lectures. Each morning there was conversation from 8 to 10, and a Branch meeting, a Hindu Boys' Association meeting, and many interviews kept us busy. . . . On the 28th, before leaving, we had a small invitation meeting at Mr. Justice Chatterji's, one of our members, of the chief and wealthiest men of the town to consider our scheme of a Hindu School and College, and formed a committee to collect funds and generally help."

The next place was Mooltan, and from here Mrs. Besant writes: "Mooltan has only once been visited by a Theosophist, when Colonel Olcott came here sixteen years ago. We had a big meeting last evening, and I explained to the people how Theosophy gave them the key to their own teachings, showing them how it illuminated many passages and symbols of whose meaning they knew nothing. A few men have been studying Theosophical books for some time, and we shall have enough, I think, to form a branch. To-morrow we go on into Sindh, quite unbroken ground." The details of this last tour we must leave for next month.

REVIEWS.

A HISTORY OF EGYPT FROM THE EARLIEST TIMES.

By W. M. Flinders Petrie, D.C.L. [London : Methuen and Co. Vols. i. and ii., 1894 and 1896. Price 6s. each.]

THESE are the first two volumes of a History of Egypt, to be completed in six volumes, of which the third, Dynasties XVIII.—XXX., running into vol. iv., are to be by the author of vols. i. and ii. Vols. iv. Ptolemaic, v. Roman, and vi. Arabic Egypt, are to be by other hands.

In vol. i. (Dynasties I.—XVI.) we are presented with the list of Kings in chronological order, with as much information as is accessible, and finally the facts relating to each Dynasty as a whole, its characteristics and so on, are dealt with as fully as present information allows.

Very little appears to be known of the first three Dynasties (4777 to 3998 B.C.) as wood was used instead of stone in the buildings. "Sacred animals are not supposed to have been worshipped in the first Dynasty."

Prof. Petrie assures us that in the early period his dates may be relied upon to within about a century, and in the more recent periods to within a generation.

About the IVth, Vth, and VIth Dynasties much more seems to be known than about all the others up to the XVIth. Dynasty IV. (3998 to 3721 B.C.) comprises eight kings, who appear to have been pyramid builders; the second of them, Khufu or Kheops was the builder of the Great Pyramid. Our author takes it for granted that the pyramids are monuments. The date of this king is given as 3969 to 3908 B.C. The work of a portion of his pyramid is eulogistically spoken of as being "equal to opticians' work of the present day, but on a scale of acres instead of feet or yards of material. The squareness and level of the base is brilliantly true, the average error being less than a ten-thousandth of the side in equality, in squareness, and in level." Of the painted limestone statues of Rahotep and Nefert, the former being a royal son of the reign of Sneferu, first king of Dynasty IV., the latter, Nefert, being Rahotep's wife, our author says: "These (incomparable)

statues are most expressive, and stand in their vitality superior to the works of any later age in Egypt."

Especially valuable is the table of Dynasties which is here reproduced :

Dynasty.	Years.	B.C.	Dynasty.	Years.	B.C.
		4777			3006
I.	263		X.	185	
		4514			2821
II.	302		XI.	43	
		4212			2778
III.	214		XII.	213	
		3998			2565
IV.	277		XIII.	453	
		3721			2112
V.	218		XIV.	184	
		3503			1928
VI.	181		XVI.	190	
		3322			1738
VII.	70		XVII.	151	
		3252			1587
VIII.	146		XVIII.	260	
		3106			1327
IX.	100		XIX.		
		3006			

Vol. ii. (Dynasties XVII.—XVIII) deals with the XVIIth Dynasty (B.C. 1738-1587), of which very little seems to be known contemporaneously, owing to the supremacy of the foreign Hyksos,—“Shepherd Kings.” The expulsion of the Hyksos was apparently not a very easy matter, as it took several generations to complete. The Egyptians had taken refuge in Nubia and other Southern portions of the Empire, whence they gradually re-established their sway over the whole of Egypt, the Northern being the last to be recovered.

The XVIIIth Dynasty (B.C. 1587-1327) is of interest by reason of the fairly full accounts of its three chief rulers, of whom a good deal seems to be known, and of the rise and fall of the worship of the Aten. The three great members were the great Queen Maat Ka ra or Hat. Shepsut, who was co-regent with Tahutmes I., Tahutmes II., and Tahutmes III.; she was daughter of Tahutmes I., surviving him, and named successor, she married her half-brother Tahutmes II.; on his death, after a reign of thirteen years, she continued to reign with her youthful nephew Tahutmes III., then a youth of about nine years of age, but after her death the greatest Expander of Empire that Egypt ever saw. Her whole period was devoted to the peaceful development of the country, and she was responsible for the execution of many admirable works; notably the Temple of Deir el Bahri. “. . . This

temple is now being fully explored," says our author, so that we must perforce wait awhile before learning what it has to reveal. It was a "vast and unique" structure. Some of the sculptures commemorate a certain expedition to Punt, and the following is of interest: "The great variety of fishes in the sea beneath the ships is no mere fancy; the species have been identified with the Red Sea fishes, and show close observation."

This great queen erected a huge obelisk at Karnak; it is nearly 100 feet high, and its inscription states that it was quarried and erected in seven months! This obelisk is still *in situ*, and is the second heaviest known (the heaviest of all being unremoved from its quarry at Assouan) having an estimated weight of 742,000 lbs., as compared with 1,020,000 lbs., credited to the Lateran obelisk in Rome. Prof. Flinders Petrie says of this: "The very brief time of seven months for the whole work of this obelisk, of nearly a hundred feet high, in hard red granite, has been a stumbling-block and wonder to all who have considered it. If we exclude the preliminaries, and date from the actual cleaving of it from the bed, we can scarcely write off less than two months for extracting the block and bringing it to Thebes. If it were erected in the rough, and then worked by men on a scaffolding around it, so as to get the greatest number employed at once, we must set off at least a month for erecting it and placing the scaffold. Thus four months is left for men, working by relays, to dress down, polish and engrave, at least three or four square yards of surface for each man. This would be the probable distribution of time; and nothing impresses us more with the magnificent organization of the Egyptians than this power of launching hundreds of highly trained and competent workmen on a single scheme in perfect co-ordination. It is no question of a tyranny of brute force and mere numbers; but, on the contrary, a brilliant organization and foresight dealing with a carefully prepared staff."

Tahutmes III. (B.C. 1503-1449) was a great warrior who extended and consolidated the empire very considerably, beginning his work in this direction as soon as his more peaceful aunt died. He made conquest of the whole of Syria, and the "reconquest of the Sudan" appears to have been a great cry during the XVIIIth Dynasty, even as it is unto this day! The whole story of this King is of great interest.

The third intensely interesting personage of this Dynasty is Nefer Khepru Ra, Amen-Hotep IV., later known as Akhen Aten. Through the influence of his mother Tyi and his wife Nefertiti, he adopted the Aten worship, which seems to have been purer and more

exalted than any other system ever known to have been followed in Egypt. Unfortunately it collapsed entirely after Akhenaten's death, though doubtless it left its influences. Speaking of the Aten worship, Prof. Petrie says: "No one—sun-worshipper or philosopher—seems to have realized until within this century the truth which was the basis of Akhenaten's worship, that the rays of the sun are the means of the sun's action, the source of all life, power, and force in the universe. This abstraction of regarding the radiant energy as all-important was quite disregarded, until recent views of the conservation of force, of heat as a mode of motion, and the identity of heat, light, and electricity, have made us familiar with the scientific conception which was the characteristic feature of Akhenaten's new worship. In every sculpture he is shown adoring the Aten, which radiates above him; an utterly new type in Egypt, distinct from all previous sculptures. Each ray ends in a hand, and these hands lay hold of the king and queen, and support their bodies and limbs, sustain their crowns, give the power symbolized by the royal uræus, and the life symbolized by the *ankh* pressed to their lips. If this were a new religion, invented to satisfy our modern scientific conceptions, we could not find a flaw in the correctness of this view of the energy of the solar system. How much Akhenaten understood we cannot say, but he had certainly bounded forward in his views and symbolism to a position which we cannot logically improve upon at the present day. Not a rag of superstition or of falsity can be found clinging to this new worship evolved out of the old Aten of Heliopolis, the sole lord or Adon of the universe" (p. 214). After translating a beautiful Hymn to the Aten, he continues: "In this hymn all trace of polytheism, and of anthropomorphism, or theriomorphism, has entirely vanished. . . . It would tax anyone in our days to recount better than this the power and action of the rays of the sun. And no conception that can be compared with this for scientific accuracy was reached for at least three thousand years after it. . . . In ethics a great change also marks this age. The customary glorying in war has almost disappeared. . . . The motto 'Living in Truth' is constantly put forward as the keynote of the king's character, and to his changes in various lines."

Readers must judge for themselves whether all this is more complimentary to Akhenaten than to modern science, or the reverse. One is led to reflect that it is quite possible for the scientists of the twentieth century to discover that the ancient Egyptians knew a few things which *we* have not yet discovered, or found that they knew. More and more is the Ancient Wisdom justified, and more and more

clearly is the truth of H. P. B.'s statements confirmed by passages like the above.

O. F.

L'ÈVE NOUVELLE.

By Jules Bois. [Paris: Chailley, 1896. Price 3fr. 50.]

THE Woman's Congress at Paris last year has prepared the way for M. Bois' new work, *L'Eve Nouvelle*. France is far behind England and America in matters concerning woman as an independent entity, and the view it takes of the movement is sufficiently indicated by the new-coined term "le féminisme." M. Bois sallies forth to battle against the sensual view of woman, which he cleverly sums up in the phrase, "l'éternelle poupée," the title of one of his earlier novels. Woman as courtesan and woman as simple housewife are both to be excluded from the composition of the woman that is to be, free, natural, restored to the destiny originally assigned to her until man robbed her of her liberty. M. Bois thus appears to preach the gospel of "salvation by woman," and as a first step in this direction he urges that the education of "la jeune fille" in France should be modelled on that of American, Russian and English girls; as his publisher phrases it, "à notre jeune fille *mal innocente*, M. Bois oppose l'éducation plus intellectuelle et au fond plus pure de la Slave, de l'Américaine, de l'Anglo-Saxonne."

On turning over the pages of *L'Eve Nouvelle* the reader has ever before his eyes, in the very style and manner of the book even, the crying necessity of reform in this direction in France; it appears that in the capital of that great nation books must be written in a certain way to reach "tout Paris"; M. Bois is still persuaded that "tout Paris" is worth appealing to, and therefore dresses his book in the prevailing fashion. But an iron hand without a glove is wanted here; and it may still be that such a hand is being forged by fate and that it will be the hand of a woman which will choke the life out of the glorification of adultery, on whose throat M. Bois has already laid his fingers.

G. R. S. M.

EGYPTIAN MAGIC.

Being Vol. VIII. of *Collectanea Hermetica*, edited by W. Wynn Westcott, M.B. [London: Theosophical Publishing Society, 1896. Price 3s. 6d. net.]

NEARLY the whole of the book is taken up with translations, of great interest it is true, but without notes or explanation. Thus we have selections from a number of papyri, including: the Sixty-fourth

Chapter of the so-called "Book of the Dead," from Le Page Renouf's version; Chabas' version of the Harris Magical Papyrus; the Legend of Ra and Isis; Flinders Petrie's Egyptian Tales; and the Gnostic Bruce Papyrus.

The authoress has used Amélineau's text of the Codex Brucianus, but seems to doubt that the originals of the Coptic translation were written in Greek. In this hesitation she stands alone and will continue to do so; the matter has long been placed beyond all doubt. It is regrettable also that the faulty transcript of Woide which Amélineau has reproduced without any collation with the original, has been followed, and not the critical text of Schmidt. Amélineau's text is a chaos. Schmidt has sorted this chaos out and demonstrated that the Codex Brucianus consists of two distinct MSS. of different dates, containing two distinct treatises and also fragments of a Hymn to the Gnosis. The two treatises are respectively the two Books of Ieou, and an older treatise which is said to be the most precious relic of the Gnosis we possess.

But, indeed, *Egyptian Magic* is not a work of a critical, but rather of a suggestive nature. It is regrettable that in modern times occultism and scholarship have not as yet joined hands, and therefore we must be content with the day of small things.

The introductory pages are interesting, and attempt a brief exposition of Egyptian views as to the different "principles" in man and the rationale of Egyptian magic. Our old friends the Sahu, Hati, Ab, Kab, Bai, Ka, etc., smile once more upon us in their old provoking fashion, and we can only say that *if* the Egyptians made such an apportionment of the various "parts" of man as we are presented with in the frontispiece, then their ideas were exceedingly cloudy. We, however, warmly welcome every attempt to solve the puzzle. Then again we are asked to believe that "in the eyes of the Egyptians, mummification effectually prevented reincarnation." But in that case what becomes of the "wisdom" of the Egyptians? Surely they were not so silly as that! Statements again as to what "high initiates . . . knew" are open to unfriendly criticism, for no one but a high initiate can know how far the knowledge of such an adept extended, and the book itself is manifestly the work of a student. The writer belongs to the ceremonial school and the views put forward as to the nature of ceremonies are interesting.

Undoubtedly the field of Egyptian magic should prove one of the most fertile in the whole range of occult literature; but the subject is obscure and difficult, and so far inaccessible to all but the very best

equipped, not only psychically but also philologically. Even 4,000 years B.C. the Egyptians had forgotten most of their real wisdom; the extant papyri for the most part deal with recensions of recensions, commentaries on commentaries, superstitions of a wisdom which once was. Pioneers are thus ever welcome to clear a path through the jungle.

G. R. S. M.

QUESTIONNAIRE THÉOSOPHIQUE ÉLÉMENTAIRE.

By D. A. Courmes. [Paris: Direction du *Lotus Bleu*, 1897. Price 1 fr.]

OUR old colleague, Mons. D. A. Courmes, has not let the grass grow under his feet at Paris. The first output of his redoubled energy is the useful little manual before us. In it one hundred and three pertinent questions meet with as many answers in which the latest information, derived from our best writers, is summarized. It is well known that a summary, epitome, or manual, of Theosophical ideas is the most difficult thing which any one can attempt. The more information one acquires the less is one inclined to make general statements; the more extended one's investigations and reading, the more intense is the realization of one's absolute ignorance before the endless immensities of wisdom which open before the mind's eye. We are thus ever on the horns of a dilemma, either we must keep silence, or do that which we would not—*viz.*, write and speak imperfectly on that which requires the most perfect treatment. The old rule was to keep silence, or write so obscurely that no one but those who had greater knowledge than ourselves could understand—such books were for the most part rather a cry for help than a giving of assistance. Far more mysteries have been created by man than by nature.

The new conditions—the temper of the times which in its best mood demands accuracy and straightforwardness—force upon us the necessity of clear exposition at all risks. In this, however, there is great danger; and frequently in things theosophical the clearest exposition is the furthest from the truth, seeing that it is generally the reflection of a mind which is ignorant of the thought "I do not know."

Mons. Courmes has tried to steer between this Scylla and Charybdis, which ever threaten to engulf him, and has mostly succeeded. His book undoubtedly supplies a want in France and will serve as an introduction to the endless subject of Theosophy. If it does not escape here and there the appearance of dogmatism—which is unavoidable in such a work—we need not be anxious, for the moment

the reader begins to study modern Theosophical literature for himself, he will have to bid a long farewell to even such a semblance of dogma.

G. R. S. M.

OZMAR, THE MYSTIC.

By Emeric Hulme-Beaman. [London: Bliss, Sands & Co., 1896. Price 6s.]

It is to be regretted that the writers of shilling or six shilling shockers should persist in endeavouring to excite interest in their productions by an infusion of what they consider mysticism. The blend of pseudo-occultism and cheap sensationalism is not the most agreeable mixture in the world; the materials so seldom amalgamate.

The specimen before us, considered apart from its seasoning of magic and mystery, is a typical example of ordinary melodramatic fiction, and as such will doubtless appeal to its appropriate audience. The story moves with a certain briskness; the colours are laid on thickly enough to satisfy the requirements of the most exacting devourer of what their admirers call "thrilling" tales. But why interperse the incidents with fragmentary metaphysical speculation and distorted reminiscence of Theosophical doctrine? Why not allow the heroine—as beautiful and as persecuted as usual—the princely lover, the hardened villain, the heavy father, the *deus ex machinâ*, and the rest of the stereotyped characters to follow their beaten paths to the expected end unharassed by such incongruous grotesques as immovable wine-glasses, anthropomorphic rays of light, "life-waves" and "Asras of the Sixth Cycle"?

The term "adept" is certainly one of considerable elasticity; the author stretches it to cover a personage somewhat lacking in the dignity, knowledge and power we are accustomed to associate with such a title. Ozmar is apparently not much more than a dilettante in the secret science.

It is a pity that authors who desire to throw over their works the glamour of occultism do not equip themselves with an understanding of at least its terminology.

L. L.

A PSYCHIC VIGIL.

By "X Rays." [London: Allen & Co., 1896. Price 3s. 6d.]

THIS not particularly interesting work is a discourse on spiritualism by an unknown author. It is introduced by the Rev. H. R. Haweis, who states that he is only the editor of a MS. which came into his hands, and which he publishes in the belief that it will explain the

meaning of "supernaturalism," the difference between so-called supernaturalism and naturalism being only that between law known and law unknown.

The author regards spiritualism as having fulfilled its mission in testifying to the existence of other planes than the material. He gives a warning as to the dangers that may be encountered in investigating and experimenting on these planes, and recommends people to refrain from such investigations once they have convinced themselves as to the fact of the existence of the "spirit-world," because no real advancement can be gained thereby.

He rejects the theory of reincarnation (as do most Spiritualists), considering return to earth unnecessary, for he believes that the spirit-world affords all that is required for further development.

The book concludes with the following opinion and advice: "Man's eyes should be turned outward. . . . He is better employed under the full light of day in seeking to acquire and diffuse knowledge in striving to be of some service to man, than in groping about . . . in the dark mysterious caverns of his soul. . . . Man is an animal and should take satisfaction in all the pleasures of animal life. . . . Take full satisfaction in all the joys of refined intelligence and cultivated tastes. . . . But do not forget the spirit, for that alone is real."

The author does not seem to perceive that to "take satisfaction in all the pleasures of animal life" is not at all compatible with progress in intellectual, still less in spiritual life, that it is not possible to serve two masters or three.

M. L.

THE CHARIOT OF THE FLESH.

By Henry Peek. [London: Lawrence and Bullen, Ltd. Price 6s.]

SUCH is the somewhat unpleasant title of a novel professing to deal with things occult, the most uninteresting book we have read for some time. The question which arises in the mind after perusing the story is, What can have induced the author to attempt to deal with a subject so entirely beyond his powers?—for, quite apart from the endeavour to write a story in which mysticism is the main feature, it is painfully evident that he has not yet learned his craft. The plot is weak, the characters portrayed have no semblance to human beings, and the action is continually interrupted by wearisome explanations of unnecessary and uninteresting details.

Our readers will have no difficulty in judging of the author's knowledge of things occult when we state that reincarnation until the spirit

has learned its earth lesson and found a feminine soul with whom it can unite, is the doctrine in which the principal character of the story is made to believe, and this he professes to have learned in the "spirit-world." We have looked in vain for some redeeming feature in the story, therefore it can serve no useful purpose to notice it at greater length. Possibly the book may have a certain sphere of usefulness as an example of all that the "occult" novel should not be. C. H.

THE WIZARD.

By H. Rider Haggard. [London: Arrowsmith, 1896. Price 1s.]

A STORY of missionary enterprise is somewhat a novel line for Rider Haggard, and such narratives are, we fancy, less popular than they were, say, twenty years ago, but with the help of an earnest and mystically inclined young rector, visions in the night, a dash of black magic and the glamour of savage life and warfare thrown by a past-master in his particular style of fiction, we were compelled to be in at the finish, despite the fact that we felt that the author was cribbed, cabined and confined by the exigencies of his "mission." There is not quite the true ring about some of his characters. We miss the hot devilish savagery to which we have been accustomed. It is there, but it is toned down, and the gentleman who gives the title to the work is quite a stranger to us—we have never before met him in Rider Haggard's company. The Sons of Fire, though excellent subjects for conversion, are not quite the same breed as The People of the Rock and others we know so well; still the tale is well told and our chief regret is that the author should plague his Pegasus with a bearing rein. B. H.



THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

The December number of *The Theosophist* contains two interesting contributions from Colonel Olcott, the usual chapter of "Old Diary Leaves," and an account of "A French Seeress." The latter article includes a translation of a report in *Le Gaulois*, a Parisian newspaper, of an interview Colonel Olcott and a reporter had with Mme. Mongruel, one of the best known *somnambules* of Paris. The account forms quite an interesting story, the object of the visit being to obtain information as to the reported assassination of the Marquis de Morès, an explorer in Africa. The particulars thus procured were afterwards corroborated in the most satisfactory manner, the case proving a valuable public testimony to the fact of clairvoyance. Mr. Fullerton writes well on "The Consola-

tions of Theosophy," enumerating some of the ideas which may be expected to comfort the complaining.

[In the names of my colleague, Mr. J. C. Chaṭṭopādhyāya, and myself, I do most vigorously protest against the writer of the article on the *Kenopanishad*. If he had simply quoted our translation without acknowledgment, nothing need have been said, although such a procedure is a sufficient departure from literary morality; but to alter the construction, while retaining the phraseology, into that of a strange tongue which may be understood in India, but is certainly incapable of comprehension in England, is more than even theosophical patience can put up with. Had I the personal acquaintance of the delinquent, I would request him to "flash like a lightning as the eye winketh" out of the horizon of theosophical literature.—G. R. S. M.]

The Thinker in one of the issues before us, has a most sensible article on contemplation, written evidently by one who has followed the progress of the Theosophical movement carefully and has seen many of its peculiar offshoots in the direction of psychical and "Yoga" practices. The different methods employed and their dangers are described and form quite an interesting epitome of the eccentricities of people struggling after "powers." The ordinary unintelligent practising of mantras and use of drugs, religious ceremonies and idol worship are treated with a scant respect, which speaks well for the common-sense of the writer. The articles on "The Ruined Cities of Ceylon," in *The Buddhist*, while somewhat dry reading, provide abundant information for those interested in ancient remains. There appear to be more difficulties arising in connection with Buddhist worship, the Government making some fresh rules with regard to pilgrimages in Ceylon which have raised protests from the Buddhists. *The Journal of the Mahā-Bodhi Society* has greatly improved during the past few months, although reprints and short notes still form a large

part of its contents. Among other papers, a Chinese description of Ceylon in the thirteenth century, "The Buddhist Council under Asoka" and an article on Buddhism by Dr. Paul Carus may be noticed. *The Ārya Bāla Bodhinī* continues its excellent work of presenting to the youthful Indian ideas of wider scope than he would probably meet with in ordinary life, and reprints an interesting account of a marvellous boy at Libpore, who is stated to possess abnormal mental and other powers. The story reads, however, more like a case of youthful mediumship than a healthy development. From India we have also to acknowledge the receipt of *The Theosophic Gleaner*, *The Saṁmārga Bodhinī*, and from Ceylon *Rays of Light* and *The Sarasavi Sandaresa*.

The Vāhan for January contains a somewhat unusually long section of literary notes, which always contain valuable information. Christianity, Judaism and Egyptian lore form the bulk of the notes this month. An exceedingly interesting answer is contributed by C. W. L. on the colours of the aura and the qualities found in connection with them. The colours are somewhat minutely divided, and with a little further information it may be possible to study emotions and mental qualities with relation to the relative position of the corresponding colours in their natural order. This would probably open up quite a new field in psychology. G. R. S. M. gives some Pythagorean moral precepts, some of which are excellent, but one at least—"Use lying as (thou wouldst) poison"—of doubtful morality, if it is intended to inculcate the idea that small doses may sometimes be good. The subject of materialists in Devachan also receives an interesting exposition.

A new pamphlet, consisting of a lecture by Mrs. Besant, entitled *Man's Place and Functions in Nature*, has just been issued by the Humanitarian League, the lecture dealing mainly with the duty of man to animals.

Our excellent French journal, *Le Lotus Bleu*, opens with a somewhat wild and delirious vision, having the peculiar title, "Lui-les-Deux," the meaning of which is discovered only at the end of the story. The subject is the union of two spectral forms, male and female, evidently "spiritual counterparts," who combine apparently by a sort of psycho-chemical action to form one being, "la monade bipolaire." As the author says: "Ce n'est plus elle, ce n'est plus lui, mais *lui-les-deux*." Lux  me discusses Theosophy and Theosophists, and makes an ingenious distinction, scarcely possible in English, between *Th  sophe* and *Th  sophie* on the one hand, and *Th  sophiste* and *Th  sophisme* on the other. Dr. Pascal writes on thought-forms, and translations of a lecture on "Vegetarianism" by Mrs. Besant, and Mr. Leadbeater's paper on "Dreams" are given. *L'Isis Moderne* opens with a mystical Christmas story, which serves to lighten its pages, the subjects of most of the articles being a little technical. A useful series of quotations from the Kur  n gives all the passages dealing with heaven or Paradise in that book. We have now added to our list of forces, according to one contributor, Dr. Maurice Adam, "Z-rays," this being the title of an article describing experiments with sensitive plates and the alleged luminous emanations of blood. It will be interesting to see how much of all the reported discoveries by French experimenters will stand the test of the further scientific investigation which is required to raise them out of their present somewhat dubious position.

The main part of *Mercury* for December is made up from two reports of lectures, one, on "Devachan," delivered by Mrs. Besant in Queen's Hall in the summer of last year, and the other by Mr. Mead, forming one of his series of lectures on "The Later Platonists." These both make useful reading, but, especially in the last case, it would hardly be fair to regard the lecturer as responsible for *all* the statements, as here and there some peculiar slips are noticeable. Those who

wish to get the actual statements of the author, can of course do so in some of the recent issues of LUCIFER. In an answer to a question based on the old Scripture text, "By their fruits ye shall know them," A. F. writes very sensibly on Theosophy and Christianity as exhibited in the lives of their followers.

Our Australian sectional journal, *Theosophy in Australasia*, continues in its usual manner to give a selection of useful material, drawn from various sources, and one article of moderate length, dealing in this number with the twenty-first anniversary of the Theosophical Society.

Sophia for December consists almost entirely of translation work, the original article being on Astrology by "Helios," who deals with the signs of the Zodiac, dividing them up into the classifications familiar to the student of that art, and assigning their qualities to them. Among the translations, one of Madame Blavatsky's stories from *The Modern Panarion* is given. The third number of *La Uni  n Espiritista*, the new Spanish spiritualistic journal, is now before us, and contains articles of much the same quality and nature as the previous issues. The teachings of Allan Kardec of course form the basis of the beliefs expounded in this magazine, and are indeed quite sufficient to form the creed of the new religion, which it is clearly the intention of many spiritualists to attempt to found. One of the articles in this number is on spiritualism as a religion.

The opening article in *Theosophia*, our excellent Dutch magazine, is on the appropriate subject of Christmas, connecting the Christian festival with those of other nations and of more remote founders of religious faith. Some incidents in the real or mythical lives of Christ, Mithras, Krishna, and other "saviours" are compared. The Swedish sectional journal, the *Teosofisk Tidskrift*, opens with a long paper on Universal Brotherhood by Mr. Sven-Nilsson, and among the original matter contains a poem by Anker Larsen, the remainder of

the issue consisting of translations, questions and answers, and activities. *Theosophia* has also been received from Sweden.

The *Lotus Blüthen* for December is made up almost entirely of translated matter, which, seeing that the remaining portion consists of eccentric scraps of Christian mystical interpretation and answers to correspondents, is a matter for congratulation. Besides the useful work of reproducing the *Tao-Teh-King* in German, a translation of an English article on Buddhist ideas is given. *Die Uebersinnliche Welt* opens with a letter from the well-known Dr. Carl du Prel on the psychological congress at Munich, the same writer contributing an article on odic force as the vehicle of vitality. The remainder of the number deals mainly with spiritualistic and similar matters.

Probably there does not exist, even in America, a more curious publication than the little *Notes and Queries*, which begins its fifteenth volume with the January issue. It is a receptacle for eccentric theories of the cosmos, mathematical curiosities, and all kinds of odd information, heaped together without observable plan. A study on the decimals of pi is devoted to a research into the relative frequency of various numbers in the decimal, and some occult connection is sought between the fraction $3\frac{1}{7}$, which is the nearest simple approximation to pi, and the fact that 7 occurs less frequently than any other number! Another mathematical curiosity is a magic square of forty-nine consecutive numbers adding up to 1897, forming the magic square for the year. What a field for prediction and "mystical" research this idea opens up! Not the least curious part of the journal is the occasional record of new

societies, the gem of the present issue being "The Concatenated Order of Hoo Hoo." "The Snark of the Universe," we are informed, "is William Eddy Barns, of St. Louis, Mo." The number nine enters into everything in connection with this organization, from the days of meeting to the annual subscription, but, in spite of its eccentricity it appears to have nothing occult about it, but is to promote the "health, happiness and long life of its members." *The Metaphysical Magazine* for December is somewhat duller than usual, the subjects of "Inspiration," "Mystery in Man," "Intuition Development" and "The Rationale of Prophecy," not being likely to arouse much enthusiasm in the readers. From America a new children's magazine comes to us entitled *Child-Life*, neatly printed, but without much of interest in its contents. It is rather unfair to Socrates to make him responsible for such nonsense as the alleged quotation in "Children of the Gods." *Theosophy* contains among other articles, papers on "The Children of Theosophists," "Theosophy in the Apocrypha," dealing with *The Wisdom of Solomon*, and Wagner's *Meistersinger*. In the American *Oriental Department Paper* some interesting translations are given, consisting of selections from the Mahābhārata, and the Upanishads.

We have also to acknowledge the receipt of *The Hansei Zasshi* from Japan, the Christmas number of *The Vegetarian*, *The Literary Digest*, *Current Literature*, *The Forum*, *The Lamp*, *The Irish Theosophist*, *Ourselves*, *The Mystical World*, *Magic*, a new Australian journal with a startling cover, *The Theosophical News*, *Light*, *The Agnostic Journal*, and *The English Mechanic*.

A. M. G.

LUCIFER.

ON THE WATCH-TOWER.

THE "POLYCHROME BIBLE."

THERE is no doubt that we live in very interesting days; the wheels of the time-machine are whirling at a rapid rate as the nineteenth century dashes into the twentieth. The trained brain of three hundred years' growth has wrestled with many doughty problems of the past and fairly thrown them, and now at last it has its arms round the unwieldy frame of "Giant Despair"—the Hebrew Bible.

The learned world has long known that the "Authorised Version," so dear to the English-speaking race for its literary beauties, is a hollow mockery as a translation; that the "Revised Version" is a farce, if not an immoral subterfuge; that not only an entirely new translation, but in the first place an accurate text of the Bible is a crying necessity. With tireless industry, patient research, and irrefutable logic, generations of scholarship have brought to light the traces of the original foundations of the motley collection of literary edifices, of various dates and manifold restorations, enclosed in the traditional precincts of the Old Testament.

But the learned world is a very small fraction of the populace of the Christian nations, and yet the general results of Criticism which are now acknowledged by all students as acquired facts of science, are results which vitally affect every intelligent man and woman who subscribes to the Christian faith. For many years, it is true, an obscurantist and reactionary policy has striven to keep the facts from the people, but the temper of the times has at last rendered this suicidal policy no longer possible. But even granted the will to make a clean breast of at least part of it, how is it

possible to bring the results before the people in a way they can easily understand? The first contribution to the solution of this question is the "Polychrome Bible." In brief, we are at last to have (i) a correct text; (ii) a genuine translation; and (iii) a map of the strata which compose the deposit of at least a thousand years of Hebrew literature.

Perhaps the term "Criticism" is not the best which might have been chosen for the scientific study of the Biblical texts and their contents; the term is somewhat provocative of prejudice. The terms Higher and Lower Criticism are also not well chosen and serve only to distinguish the study of the MSS. and their mere linguistic contents (the Lower) from that of the ideas embodied in the texts, the various times of their composition, their authorship, etc. (the Higher).

But whatever prejudice may be aroused by the terms, the object of this Criticism is most admirable, and must appeal to every honourable man who is consistent in the application of an ethical standard to every department in life. The object of Criticism is to get at the truth, external and internal, about the Bible, and the results arrived at are of vital interest to the morality of religion. How then does the Polychrome Bible make for a solution of the difficulties with which ignorance and prejudice have surrounded the study of the Bible?

The reason for the term Polychrome or Multicoloured Bible may best be seen by quoting the make-up of the texts of Genesis and Samuel from Mr. Levy's article in the December number of the *American Review of Reviews*, from which we derive our information. The following dates are of course prior to our era, and the colours in brackets indicate the literary backgrounds or strata of the traditional text.

In Genesis the most ancient document is the "Prophetic Narrative" [purple, 640], made up of the Judaic documents composed [850] in the Southern Kingdom, and the Ephraimitic [650] composed in the Northern Kingdom. The older strata of the Judaic [dark red], the later strata [light red], and the Ephraimitic [blue] form the greater part of the text. These are supplemented by the expansions of the writer of Deuteronomy [green, 560-540], with the Priestly Code [plain, 500], its later addition [brown] and extracts from a still later Midrash, or popular expansion [orange].

We thus see that at least eight elements enter into the first

book of the Bible, and this exclusive of the numerous glosses which are removed from the text to the footnotes. So also with Samuel.

In Samuel the primary document is the old Judaic [plain], with later additions [bright red], as well as the old Ephraimitic [dark blue, 750] and its later accretions [light blue]. These were combined by some editor [650], who made certain additions [light purple]. There are also traces of the Deuteronomist [light green], and still later additions by a second editor [444, yellow]. Extracts from a late Midrash [orange] and the songs [light orange] complete its various elements.

Nine strata in all; and so with the rest of the Books. This polychrome device is to be used not only for the Hebrew text, but also for the English translation; so that thus even the most unlearned will be compelled to recognize at least the general outline of one of the most important results of the Higher Criticism.

Moreover, this new edition, or rather the first real edition of the Bible, will be the fruit of the labours of the best scholars of the day. The whole is under the direction of Haupt, the contributors number in their ranks such men as Driver, Cheyne, Wellhausen, Reuss, Stade, Budde, Delitsch, etc., in fact, the flower of Biblical Criticism.

The specimens of the translation which are given are of high excellence, and the purity of the language is guaranteed by the collaboration of Dr. Furness, the great Shakespearian scholar.

Already twelve parts, or more than one-half of the text, have appeared, and at least four parts of the translation. The scheme has now been in operation for six years, but two years more are required before the work will be complete and the public be in possession of the results of undoubtedly the greatest literary undertaking of the century. The publishers are the Johns Hopkins University, Baltimore, and the English agent is Mr. Nutt. But so far no date of publication has been fixed, and no price quoted. Readers who desire further information are referred to the article to which we have already alluded.

We have called the Polychrome Bible the greatest literary undertaking of the century; this praise is too feeble. The Polychrome Bible is the most honourable undertaking which Christendom has yet attempted; it gives us ground to hope great things for the religion of the West. We do not imagine that it will much

affect the conservatism of the generation of our fathers who are still with us, but it will clear the ground for the younger generation and prepare the way for an entirely new consideration of the religious problem.

But once that conservatism in matters of religion is embarked on this voyage of discovery, it will have far to sail before it reaches land again. The "polychrome" idea will not stop short with the documents of the Old Testament. The Bible contains two deposits, the new and the old; and the treatment of the documents of the New Testament in precisely the same fashion as the books of the Old is the next step in the new departure. Criticism has already done a part of the work, and many results of a startling nature to conservatism have already been arrived at. Therefore the next decade may also see a Polychrome New Testament; and whither then the antiquated remnants of the old theory of revelation will betake themselves is hard to prophesy. One thing is certain; a new theory of revelation has to be evolved, and together with it a revision of the general theory of religion will have to be attempted. The outcome of this cannot but be of the utmost advantage to mankind; and whatever conclusions may be arrived at, they cannot but be a closer approximation to theosophical ideas than the world has known for many a long century.

After this achievement no doubt scholarship will provide us with a Polychrome Veda, and so proceed to "polychrome" the rest of the sacred documents of antiquity. This work will most probably be done by Western scholars, for as yet the critical faculty proper seems to be dormant in the East; and if this should unfortunately prove to be the case, and Brâhmans and Buddhists and the rest should refuse to purify the literary traditions of their own faith, then the unprejudiced observer will have to note that there is greater vitality in the Western faith than in Eastern beliefs.

* * *

THE BIBLE AND THE NEXT GENERATION.

But the Polychrome Bible is not yet published; meantime the more advanced wing of clerical Christendom is preparing the way for its advent. *The Bible and the Child* is one of the most extraordinary books published in the English language; it is small, it is 3s. 6d. instead of 1s., but it is just the turning of the scale to the

side of common sense in matters religious. The Church has at last taken a step in the right direction. We cannot expect it to set off at a gallop, but it is fairly ambling along on its comfortable palfrey. The subject of this small volume is "The Higher Criticism and the Teaching of the Young"—an exceedingly difficult problem, and the reply is mostly the brave answer, "Tell them the truth." It is indeed true that we are to be saved by the children; the coming generation is the saviour of the common sense of Christendom. To the theological student this is easily explicable on the ground of the doctrine of rebirth, each succeeding generation of a growing race providing the conditions for the incarnation of a more advanced crop of minds. The confidence in the children will therefore not be misplaced.

Eight well-known teachers of religion, mostly D.D.'s, speak out upon this important subject in distinct and emphatic utterance in *The Bible and the Child*. Let us quote some of the more remarkable of these pronouncements.

The Very Rev. F. W. Farrar, D.D., F.R.S., Dean of Canterbury, writes:

This at any rate is certain, that if children are still taught to regard as articles of their religious belief opinions about the inerrancy, universal equal sacredness, verbal dictation, or supernatural infallibility of *all* that is contained between the covers of the sixty-six books which we call the Bible, the faith of those children, if they develop any intelligent capacity or openness of mind hereafter, is destined to undergo a rude and wholly needless shock, in which it will be fortunate if much of their religion does not go by the board. . . .

Colossal usurpations of deadly import to the human race have been built, like inverted pyramids, on the narrow apex of a single misinterpreted text. . . .

I cannot name a single student or professor of any eminence in Great Britain who does not accept, with more or less modification, the main conclusions of the German school of critics. . . .

[But] ignorant attempts to discredit and vilify the Bible are even more egregiously illiterate than the superexaltation which would turn it into a fetish or an amulet.

The Rev. R. F. Horton, M.A., D.D., writes:

To some of us it is a matter of amazement that the misunderstandings—I will not venture to say the misrepresentations—connected with this subject [the Higher Criticism] should be so persistent and obstinate. It taxes all our charity to find men, good men, presumably religious men, continuing to discuss the question in a spirit of blind and uninquiring prejudice. . . .

I hope it is not a severe judgment, but I believe this tone of anger and vehement anathema is only found, and can only be found, when men are defending positions which in their hearts they suspect to be insecure. . . .

If in reading the Bible you come across sentiments of fierce retaliation or deeds of savage blood-thirstiness, against which a man of ordinary morality might naturally revolt, it was your duty to justify these sentiments because they were the Word of God, and to find excuses for the deeds because they were recorded without censure in the Word of God. . . . This was, and is, the decision of the old orthodoxy. . . .

The Higher Criticism, we may depend on it, is of God, and whatever is to be said of individual scholars, the *method* must prevail, to the lasting benefit of religion, of the Church, and of mankind.

Mr. Arthur S. Peake, M.A., Tutor in Biblical Subjects at the Primitive Methodist Theological Institute, Manchester, is less virile than his predecessors, nevertheless he has much to say of great interest, and especially insists that :

There is no orthodox doctrine of Inspiration, in other words, there is no doctrine to which the Church is committed.

The Rev. W. F. Adeney, M.A., Professor of New Testament Exegesis, History and Criticism at New College, speaking of the old school, writes :

They believe themselves to be defenders of the faith; but their feverish anxiety seems to be engendered by the unwholesome effluvia of a decaying creed.

The Very Rev. W. H. Fremantle, D.D., Dean of Ripon, tries hard to get out of the "miracle" difficulties, and has evidently no knowledge of theosophy; he is not so straightforward as the rest of his colleagues, and suggests "avoiding" this and "explaining away" that. Says the Dean :

There are, we must admit, some stories in the Bible, which we cannot take literally, such as that of the axe-head swimming at the word of Elisha, or the three children in the fiery furnace. But a tactful teacher will know how to get over the difficulty.

Of the remaining writers, the Rev. W. Gladden, D.D., author of *Who Wrote the Bible?* dwells on the literary beauties of the Bible, upon which he relies for the fascination of the young mind; Mr. F. C. Porter, Ph.D., Professor in the Yale Divinity School, tries to show that after all the Bible is *the* book for the unlearned, a manifest absurdity, when the impossibility of truly understanding the Bible without the help of the Higher Criticism is the Haupt-thema of the

book to which he is a contributor ; and last of all the Rev. Lyman Abbott, D.D., unfortunately spoils the dignity of the undertaking by sketching out a Sunday School lesson, which no doubt would be very suitable to a juvenile class in the U.S.A., but grates upon the nerves of wider experience. To describe Solomon as the Benjamin Franklin of the epoch, etc., may seem natural to the Rev. Lyman Abbott, but we hardly think that he has looked beyond the necessities of his own environment.

It could hardly be expected that so valiant an undertaking should be of equal merit throughout. The four weaker papers, however, are weak not in intention but rather in execution. On the whole, *The Bible and the Child* is the most important indication of adaptation to environment in things religious which has yet appeared in the clerical world ; if the idea of Christianity as an evolving religion is adopted, there is no reason why it should not eventually burst out of its ugly chrysalis and fly away towards the sunlight of truth. But superstition dies hard, and our present generation of Theosophists will at best only see the splitting of the chrysalis. The soul of Christianity is still confined to its shell ; even as the souls of the majority of us are fast bound to our bodies.

* * *

“THOU KNOWEST NOT WHAT A DAY MAY BRING FORTH.”

In the introduction to the *Pistis Sophia* treatise I had written :

May we not hope that Abyssinia and Upper Egypt may still preserve some MSS. that may throw further light on this obscure but most interesting subject ? In fact, I was told in 1891 by Achinoff, Chief of the Free Cossacks, a resident in the country, that the monasteries of Abyssinia do actually contain a mass of very ancient MSS. which would be of exceedingly great value to the scholarship of Europe.

This hope seems to be on the high road to realization, if we can credit *Science Siftings* (May 9th, 1896) a fairly reliable publication. The following account, if true, is a striking corroboration of our information :

King Menelik, of Abyssinia, has promised that, as soon as peace is restored within his dominions, he will permit a commission of European scientists to make an exhaustive examination of the vaults of the cathedral church at Axum, where the monarchs of Ethiopia have been crowned from time immemorial. A widespread tradition of the Moslem world asserts that it is within the ancient

vaults of this structure that the Ark of the Covenant is preserved, along with the tables of stone containing the Ten Commandments, which Moses brought down from Mount Sinai [!] . . .

The present Cathedral of Axum is built on the summit of a species of granite pyramid, the remnant of a heathen temple that formerly occupied this site. It is within the interior of this pyramid that the vaults are situated which King Menelik has now promised to throw open.

Not since Napoleon invaded Egypt, taking with him a corps of archaeologists and orientalist, whose work there revealed for the first time the stupendous historical importance of that land of romance, has a disclosure of antiquities of equal magnitude been promised. The Cathedral of Axum is but one of the repositories of biblical treasures which Menelik offers to open up to the modern scientific world for investigation.

It is believed that he will open up for the first time the priceless treasures that have for thousands of years been jealously preserved on the Holy Island of Debra Sinan, located near the centre of the great inland sea or Lake of Zuoi, in the southern portion of the Kingdom of Shoah. This island is reputed sacred not only among the Abyssinians themselves, but also throughout the Moslem world, and it is to this, probably, that must be attributed the fact that, notwithstanding the innumerable wars that have raged in Abyssinia for at least 1800 years past, the sanctity of the island should never have been violated by either Christian or infidel.

This Island of Debra Sinan, the Abyssinian rendering of Mount Sinai, is inhabited and guarded entirely by monks, as ignorant and fanatic as are all the Abyssinian clergy, but who, when once they take up their residence on the island, are never permitted to leave it again. In fact, the soil of the island had never been trodden by the foot of any layman until two years ago, when Emperor Menelik himself, attended by a few of his principal ras, or generals, and escorted by a strongly-armed bodyguard, crossed the waters of the lake and landed on its shores, the bodyguard remaining in the boats ready for emergency.

According to the dusky monarch's own account, the vaults of the monastery, which is of enormous size and built upon rock, are filled with papyri and parchments and books of every description. The books are believed to have been sent thither at the time of the Mohammedan invasion of Abyssinia, in the sixteenth century, but the parchments are declared to hail from the world-famed library of Alexandria, which was dispersed in the seventh century by the Mohammedan caliph, Omar.

The papyri evidently date from a much earlier era, and probably relate to that period when the Emperors of Ethiopia ruled not only over Abyssinia, but also over Egypt, their domination of the latter country being pictured by many a sculpture and painting on the pyramids and temples in the land of the Nile.

Who then shall say what any day may not bring forth?

G. R. S. M.

THE PHÆDO OF PLATO.

I.

THE Phædo is the most popular of all the Platonic dialogues: firstly, because it includes the well-known relation of the death of Socrates, the noblest and most inspiring death-scene left on record for us by classical antiquity; and secondly, because the theme of the dialogue is a subject of the most immediate and vital interest to every human being—the immortality of the soul. I do not, however, purpose in this essay to deal with the historical narrative, but shall confine my comments to the philosophical discourse.

What, then, is philosophy? Plato here answers the question briefly and unequivocally—philosophy is a meditation upon death. But when we come to explore the meaning of this saying, we find that it is not so utterly opposed, as at first hearing it would seem, to that maxim of another wise man, “Think of living.”* We must first of all define what we understand by death, and this we may do in Plato’s own words: it is a liberation of the soul from the body. Now this liberation may be effected in two ways; when the body abandons the soul, and, again, when the soul abandons the body. The former is that physical change which is commonly called death, and the latter is by no means necessarily consequent upon it. Indeed, the physical death is not, strictly speaking, a liberation of the soul from body, but only a liberation of the soul from some particular body which it has previously animated. The reasons which impelled it to the body may still remain, and until those reasons are dissolved by the soul itself, they will continue to impel it to body after body. Even during the interval between one incarnation and another, the unpurified soul is not really liberated. It still animates a body, subtle indeed and imperceptible to our ordinary senses, but yet a material body—that which the old Platonists called the aerial or spiritual body (*το πνευματικὸν σῶμα*).

* Goethe, in *Wilhelm Meister’s Apprenticeship*, book viii. ch. 5.

But the second, or philosophical death—the death upon which it is the part of the philosopher to meditate—takes place when the soul by its own efforts has freed itself from the bonds which attach it to body ; when it no longer needs or desires the corporeal instrument. To die thus is indeed to live, for it is the casting-off of the fetters which impede the free exercise of the soul's faculties. It is a gradual process, which may be begun—which, in fact, must be begun—in this earthly life, but which is completed only when the soul has broken the last tie which attaches it to earth, when it has passed beyond the sphere of generation and corruption, beyond the realm of fate, into the glad companionship of the gods. This process is identical with the practice of those virtues which the ancients called the cathartic, or purifying, virtues.

It is this philosophical death to which Socrates alludes in his farewell message to the poet Evenus : "Tell him, if he is wise, he will follow me." The misunderstanding of this message by his friends Simmias and Cebes gives rise to a brief discussion on the lawfulness or unlawfulness of suicide. Socrates holds, as all religion teaches, that we belong to the gods, and that it is for them, and not for us, to determine how and when we shall quit this scene of our labours. He quotes a saying used in the Mysteries, that we are placed in the body as in a prison, and that it is not fitting for anyone to free himself from this confinement. In a certain sense it is true that we make our own futures, yet all our deeds and all our misdeeds are overruled by a higher intelligence than ours, a power which brings all things at last to good. The path may be long and difficult, thickly beset with thorns of our own planting, for no one ever suffers unjustly ; but all paths lead at length to the one goal, and the providence of the gods is over all. Wherever we are placed we have a lesson to learn which we can learn better there than elsewhere, and it is not lawful for us to quit our station before the lesson is learned. Nay, the attempt to do so is vain ; we have only to return, and to take up again the task we left unfinished, with the added consequences of our rashness and violence. The liberation of the soul from body cannot be accomplished by physical means.

In the same sense the great restorer of Platonic philosophy, Plotinus, writes upon suicide. "If," says he, "there is a fated

period to the life of everyone, it is not well to forestall it, without necessity compel us. And if, according as each one departs from the body, such is his position hereafter, we ought not to separate ourselves from it while there is still progress to be made in it." * Porphyry adds a further consideration, which reminds us of what Plato asserts in the Phædo respecting the doom of the depraved soul. "The souls of men who die by violence are detained about the body; this reason should hinder a man from taking his own life."†

From suicide the discourse proceeds to the principal subject of the dialogue—the immortality of the human soul. This is introduced by an objection of Cebes, who, accepting the statement that we are the property of the gods and the object of their providence, suggests that the wise man ought consequently to grieve at death, inasmuch as it removes him from their service and protection. To this Socrates replies, that were such the case it would no doubt be rational to grieve at death; but that it *is* the case he altogether denies. "With respect to myself," says he, "unless I thought I should depart, in the first place, to other gods who are wise and good, and, in the next place, to men who have migrated from the present life, and are better than any among us, it would be wrong not to be troubled at death; but now believe for certain, that I hope to dwell with good men; though this, indeed, I will not positively assert; but that I shall go to gods who are perfectly good rulers, you may consider as an assertion which, if anything of the kind is so, will be strenuously affirmed by me. So that, on this account, I shall not be afflicted at dying, but shall entertain a good hope that something remains for the dead; and, as it was formerly said, that it will be much better hereafter for the good than the evil."‡

At the request of his friends Socrates then explains more fully why the prospect of death has no terror for him. The whole study of a philosopher is nothing else than how to die and to be dead. How absurd, then, would it be that those who have made this their study and object all their lives, should be afflicted when it actually

* Ennead I. book ix.

† *On Abstinence from Animal Food*, book ii. § 47.

‡ Taylor's *Plato*, vol. iv. p. 263.

happens to them ! But he says, " to die and to be dead," as making a distinction. For " dying " is, as we said before, the exercise of the cathartic, or purifying virtues, by which the soul is freed from its attachment to body ; but " being dead " is the exercise of the theoretic or contemplative virtues, whereby the soul, already purified, ascends to the contemplation of intelligibles, and becomes united with its parent, Intellect. It must be remembered that Intellect (*νοῦς*) in the philosophic sense does not mean the reasoning faculty (*διάνοια* or *λογισμός*). It is the eternal consciousness, knowledge absolute, as being itself that which it knows. It is the changeless reality which underlies all temporal manifestation. It is the creative power which imparts to soul being and life and intelligence, and which, through soul as its vehicle, gives form to the sensible universe. Yet intellect itself possesses desire as well as being and knowledge, and its desire is an extension (*ὑπερῆς*) of itself upwards towards the super-essential good. From such desire and knowledge arises the virtue of souls, just as vice is begotten of ignorance and a desire extended downwards towards the body.

The philosopher wishes to be liberated from the body because it is an impediment to him in his search after wisdom. To energize through the body is to energize by means of the senses, and the senses are fallacious ; that is to say, they present to us appearances only, and not realities. Of course, there is a reality behind every appearance, but sense does not tell us that. It is only when the soul is converted to itself, as the philosophers say, that the truth becomes manifest to it ; for in itself it contains all that it can ever know. The soul is intellectual in essence, and therefore it possesses all knowledge ; but while its essence is eternal, its energies are transitive. In pure intellect the energies also are eternal ; intellect possesses all knowledge in transcendent union, always totally present. But with soul, although being intellectual in essence it possesses all things in itself, the energies are not, as with intellect, simultaneously active, but are divided according to time. Intellect is eternal, soul is immortal ; intellect knows all things at once, soul knows all things in succession.

Now the energies of the soul are threefold, " for it either converts itself to things subordinate, and acquires a knowledge of sensibles ; or it converts itself to itself, and sees all things in itself,

because it is an omniform image containing the reasons of all things; or it extends itself to the intelligible, and beholds ideas."* The first of these energies connects the soul with body, and is just as indispensable to its progress as either of the others. But it is only during this earthly life—or, rather, these earthly lives—that the soul requires a body as the instrument of its progress; and this is because it has "fallen from its high estate," has allowed its proper energies to become dormant, and has lost the wings which should raise it aloft. The purified soul, indeed, may still energize about body; but its energies are then wholly providential; it has become the companion of the gods, and rules the world in conjunction with them.

During this earth-life, however, the body is at once the instrument and the impediment of the soul. Our sensible perceptions are fallacious, but they are not without a foundation in truth: they are fallacious because they present to us only a conditioned image of that which really is, and tell us nothing of its true nature; they are doubly fallacious when we incline to accept their information as final, and to believe that therein lies the truth itself. But they are helpful, inasmuch as they arouse to activity the dormant energies of the soul, and evoke a "reminiscence," as Plato says, of the reality which lies behind the image. Thus the sight of a beautiful object awakens in the soul a reminiscence of the Idea, the Beautiful itself, which in its winged condition it beheld; and it is alone by virtue of this reminiscence—by virtue, that is, of the idea of beauty which it possesses in itself—that it is capable of recognizing the beautiful in externals. We ought not, therefore, to shut our eyes to the beauties of sensible things, and to hold them as worthless, under the impression that we are thus advancing into a higher state. So far is this from being the case, that our insensibility to external beauty means only that a certain energy of our soul is still dormant, that a reminiscence of the Truth which subsists under the form of the Beautiful has yet to be awakened in us.† When we do indeed advance into a higher

* Taylor's *Plato*, vol. iv. p. 265, *note*.

† "To despise the world, and the gods that are in it, and the other beautiful things, is not the way to become a good man. . . . He must be dull of understanding, and incapable of being moved to anything, who, beholding all the beautiful things in the sensible world, and all the symmetry, and this magnificent order, and the form manifest in the stars, though so far away, is not moved by the sight, and filled with reverence for them, beholding such effects from such causes. For he who has not understood the things which are here, knows nothing of those which are above."—Plotinus, *Ennead II.*, book ix., § 16.

state, then it is true that the body and its senses are no longer a help, but become a hindrance to our development. Their use is temporary, and a time comes when we no longer require them, as the man no longer requires the playthings of the child. But the child is not to break his playthings because he will some day outgrow the need of them. To him they are symbols of a higher beauty, and to us the exquisite forms of nature and of art are again symbols of a beauty far transcending theirs, a beauty of which the knowledge is from eternity a part of our being, and, dormant, needs only to be awakened by degrees into perfect energy.

And observe: when Socrates says that the philosopher despises body, he does not in the least mean that *we* are to despise it. He means by the philosopher one who has already learned the lessons of the body, and has made considerable progress in the exercise of the cathartic virtues, the object of which is the liberation of the soul. Even among those who are not unjustly reckoned philosophers—lovers of wisdom—there are few who have advanced so far as this; the great majority even of the wisest among us have not progressed beyond the exercise of what are called the “political” virtues; the virtues, that is, which are proper to us as members of the human family, as rational animals, composite of soul and body. In this stage of development the soul uses the body as an instrument, learning, as it were, by symbols and images. But these, though they may help us in the beginning of our journey, cannot conduct us into the presence of truth: “We can never,” says Socrates, “truly and in reality acquire wisdom through the body.” So that at length the soul perceives that the body is no longer a help, but a mere obstacle in its path, and betakes itself to that meditation on death which is true philosophy. But the lessons of the body must first be learned; the political virtues must precede the cathartic.

Thus far the discourse has shown that death must be desirable to the philosopher, inasmuch as it rids him of the body which hinders his progress. But that the soul is immortal has hitherto been taken for granted; it has yet to be shown that it subsists apart from the body. This truth Socrates undertakes to prove by various arguments. Perhaps I should say “to illustrate,” rather than “to prove,” because, strictly speaking, truth can never be proved by

argument. For how shall it be proved, being within the soul, except by the intuition of the soul itself; and how shall it *become* established, being already established in eternity? Truth is inseparable from our essence; but when the intellectual energies of the soul become dormant we are no longer conscious of it. We look outward instead of inward, to appearances instead of to realities, until we forget what we ourselves are. Then it is that we need rousing by argument and discourse, and their real value to us, like that of all other external impressions, is not to impart a knowledge which we did not before possess, but to awaken us to a consciousness of that which we do possess. I am using the word knowledge in a Platonic sense, as distinct from opinion (δόξα). We really know anything only in so far as we are ourselves that which we know. In other words, true knowledge consists in the identity of the subject knowing with the object known. Self-knowledge, therefore, is the only true knowledge; all other knowledge, all which comes to us from without, is opinion merely. Simmias, in this dialogue, makes a noteworthy observation when he says that if it be impossible to discover the truth concerning the soul, then it is necessary, "by receiving the best of human reasons (ἀνθρώπινοι λόγοι), and that which is the most difficult of confutation, to venture upon this as on a raft, and sail in it through the ocean of life; *unless some one should be able to be carried more safely by means of a firmer vehicle, or a certain divine reason* (θεῖος λόγος)." This "divine reason" is what an ancient commentator on the Phædo—Olympiodorus—calls "self-beholding intellect" (αὐτοπτικὸς νοῦς); in the soul it is the intellectual energy which knows itself, and all things in itself.

But to return to the arguments of Socrates. The first is based upon the Pythagorean doctrine of contraries. Contraries are generated from contraries, and in their turn generate contraries again. Let us consider this a little. Without contraries there were no manifestation, either intellectual or sensible. Not the sensible world alone, but also the intelligible world—Being itself—depends upon the subsistence of contraries. The first contraries are said to subsist immediately after the super-essential One. These are what Plato, following the Pythagoreans, calls Bound (or Finite) and Infinite, from the conjunction of which Being itself is produced. For without Bound—that is, without the defining power of Unity—

it could not *be*; since whatever is, is something, and not something else; and that is its Definition or Bound. And again, without the Infinite—that is, without the every way unlimited power of Unity—it is evident that Being must cease to be. Thus Being itself is constituted of contraries, and therefore everything which participates of Being must also participate of contraries.

Moreover, contraries are dependent upon each other: things which are totally unrelated are not contraries. Thus Bound itself, in so far as it *is*, is dependent upon the Infinite; and the Infinite is dependent upon Bound, since even Infinity is a certain definition, in so far as it excludes the idea of the Finite or Bound. The Pythagorean writers formulated a scheme of ten pairs of opposites, which they termed the elements of the universe. Of these ten pairs the first is that of which I have often spoken—Bound and Infinite; and the others represent the same opposition under various aspects. Thus Bound and Infinite reappear as Odd and Even,* as Good and Evil, Light and Darkness, and the rest. The first term always represents the positive element, the second the negative. All manifestation depends upon the interaction of these positive and negative elements. The only thing which is exempt from contraries is the unmanifested One, the Unity which is the source of all contraries, as the unit one is the source of all numbers, both odd and even, being itself neither odd nor even.

Again, in all generated natures contraries are produced from contraries. By generated natures I mean all that belong to this material world, this circle of generation and corruption, where everything subsists in *becoming*, and nothing really, or permanently, is. Now to take an example, the Beautiful is contrary to the Ugly. The Beautiful itself is not generated; it is eternal, and belongs to the intelligible world, the world of real being: and the Ugly is, properly, nothing but the negation of the Beautiful, as Evil is the negation of Good, or Infinity of Bound. But in generated natures the Beautiful subsists only in becoming; or rather, we should say that generated natures do not possess the Beautiful itself, but only a certain image or reflection of the Beautiful, which suffers generation and corruption in accordance with the natures which

* Thus Even, in so far as it is even, is infinitely divisible: it is only when Odd is introduced to it that it becomes indivisible—that is to say, bounded or finite.

participate it. Everything, then, which becomes beautiful, becomes so in proportion as it was before deficient in beauty—that is to say, ugly; and everything which becomes ugly, becomes so in so far as it was beautiful before. Thus in generated natures contrary proceeds from contrary, and so with all contraries. That which Plato speaks of as having a middle subsistence between two contraries, is the act of becoming, or transition; and it corresponds, in the sphere of generation, to the Pythagorean Harmony, which connects the contraries in universals.

But further, it is necessary not only that one contrary should generate its contrary, but that from that contrary, being generated, another contrary should in its turn be produced. All existence in this lower sphere is but a continual passing-over from being to its contrary, non-being; and again from non-being to being; and the progression is so continual that it is impossible to assert with accuracy of anything that at any particular moment it either is or is not. This is the law of nature, that from generation proceeds corruption, and from corruption generation. But generation is a coming into life, and corruption a coming into death; since, in the words of the Platonist Syrianus, life is a conjunction, and death a disjunction. We are speaking now of generated life, the life of the animal which is composite of soul and body; not of intelligible life, the life of eternity; although even there the conception of disjunction is, in some occult way, present, or there could be no differentiation, and, consequently, no intelligible manifestation. But here, in this phenomenal world, all things, as was said, are continually passing from being—life—the positive, into non-being—death—the negative; and again, as by a circular motion, from the negative into the positive condition. And that this universal movement is indeed circular—returning upon itself—is clear from one consideration: that if all things were to pass from one contrary into another without return, whether we designate the state into which they pass infinite life or infinite death, there would be equally an end of all generation, of all change, of all differentiation, and therefore of all manifestation.

Now with respect to our life in this world, it is generated by the conjunction of the soul, or animating principle, with the body; and it is dissolved by the disjunction of the body from the soul.

But since contraries universally proceed in a circle, from the positive to the negative, and from the negative round to the positive again; as from life, or the conjunction of soul and body, proceeds the disjunction which is death, so from death must a new life or conjunction in its turn be produced. And this passing and re-passing from one state into another must of necessity continue so long as any tendency or desire towards body adheres to the soul; must continue until the soul, utterly purified and converted to its own essence, ascends above the world of becoming, and is united to its divine and eternal source. And lastly, if from the disjunction of soul and body its contrary, their conjunction, is produced, it is evident that the soul must have a subsistence apart from the body or from whence, being separated, could it again be conjoined to body? This, then, is the scope of the first argument, which is designed to show that the soul exists apart from the body.

The second argument deals with the pre-existence of the soul—its existence, namely, prior to its conjunction with the body; and the conclusion is deduced from the doctrine of reminiscence. I have already alluded to this famous Platonic doctrine, but it will be necessary now to examine it a little more closely. We will start from the definition of reminiscence given by Olympiodorus in his *Scholia* on the Phædo: “Reminiscence is a renewal of memory (ἀνάμνησις ἐστὶν ἀνανέωσις μνήμης). But memory,” he continues, “is permanency of intellect; and oblivion is, as it were, a certain dimness of the sight. For as dimness is an impediment to the sight, so oblivion is a dimness of our knowledge, as it were of our sight. For memory, which is permanency of intellect, is first beheld in intellect; since it is a stable collection of knowledge. Just as *the ever* is stability of being, and *immortality* is stability of life (for it is inextinguishable life), in like manner memory is stability of knowledge. As therefore, our soul does not possess infinite power according to knowledge, though it does according to life, hence oblivion intervening, reminiscence is a certain regeneration as it were of knowledge. Memory likewise first subsists in intellect, because intellect always understands and abides in itself; but it subsists secondarily in divine souls, as possessing transitive intellects, and not knowing all things without time, and collectively; and it subsists, in the third place, in our souls, in which oblivion

also intervenes. Memory, likewise, is similar to eternity, perpetually subsisting about the same; but reminiscence, to time, through its transition.”*

Thus far Olympiodorus. Plato's doctrine is then as follows: that the soul, being intellectual in essence, is essentially possessed of memory, *i.e.*, a stable knowledge of all things in itself. That the energies, or activities, of the soul being transitive, the soul does not energize according to the whole of its knowledge at once; but that a certain oblivion intervenes, so that while it is conscious of one thing it is forgetful of another; yet that the whole of its memory is ever present in its essence, in part active and in part dormant; and that that which is dormant may be in its turn roused to activity. This rousing or renewing of memory is reminiscence, and in this all the learning of the soul consists. For the mere facts of the sensible world, the accumulation of which within the mortal memory is sometimes called learning, are indeed nothing more than symbols or transitory images of intellectual and eternal truths; and the knowledge of these facts in themselves is not really knowledge at all, but what Plato would have called opinion; real knowledge beginning only when the soul's intuition of itself is awakened, and it is thus enabled to pass beyond the symbol to the truth symbolized. The further the soul recedes from a life according to intellect, and the more deeply it sinks into material conditions, the more oblivious it becomes; until its consciousness of true being is perhaps altogether dormant, yet never beyond the possibility of renewal.

The subject of reminiscence is introduced by Cebes, who observes that “its truth is evinced by one argument, and that a most beautiful one; that men, when interrogated, if they are but interrogated properly, will speak about every thing just as it is. At the same time they could never do this unless science and right reason resided in their natures. And in the second place,” he adds, “if anyone leads them to diagrams, or anything of this kind, he will in these most clearly discover that this is really the case.”† In this passage, I doubt not, Plato intended a reference to one of his

* Taylor's *Plato*, vol. iv. p. 281, *note*.

† Taylor's *Plato*, vol. iv. p. 283.

earlier dialogues—the *Meno*—in which Socrates is introduced discoursing with an uneducated boy, and gradually educating from him, by means of a series of questions and the use of diagrams, a correct opinion upon a certain geometrical theorem—that, a square being given, the square of its diameter is twice as large as the given square. I will quote from the *Meno* the sequel of this discourse.

SOCRATES. Well, what think you, Meno? Has this boy, in his answers, given any other opinion than his own?

MENO. None other, he has given his own opinion only.

SOC. And yet, but a little before, as we both observed, he had no knowledge of the matter proposed, and knew not how to give a right answer.

MENO. True.

SOC. But those very opinions, which you acknowledge to be his own, were in him all the time: were they not?

MENO. They were.

SOC. In a man, therefore, who is ignorant, there are true opinions concerning those very things of which he is ignorant.

MENO. It appears there are.

SOC. Those opinions, then, are stirred up afresh in the mind of that boy, as fancies are in dreaming. And if he should frequently be questioned of these things, and by many different persons, you may be assured he will at length know them with as much certainty as any man.

MENO. Indeed, it seems so.

SOC. Will he not then know them without being taught them, having only been asked questions, and recovering of himself from within himself his lost knowledge?

MENO. He will.

SOC. But our recovery of knowledge from within ourselves, is not this what we call reminiscence?

MENO. Without doubt.*

Now to return to the *Phædo*. Reminiscence is produced in us by a certain association of ideas. When a sensible perception of any object arouses in us a recollection of something else which is not present, but which is connected in our minds by some association

* Taylor's *Plato*, vol. v. p. 70.

with the object present, this we call reminiscence; and it is clear that it may be excited by objects either similar or dissimilar to those which we are thus caused to recollect. But when we receive this reminiscence, we are capable of recognizing the similarity or dissimilarity of that which we call to mind, to that which brings it to our remembrance. Socrates illustrates the subject by adducing the idea of equality, or the Equal itself. The perception of sensible equals awakens in us a conception—more accurately, a preconception—of the idea of equality. But true equality is not to be found in sensibles; only a certain appearance of equality is there, because sense presents us with appearances only, and, moreover, with appearances which are continually changing. Behind every appearance we know there is a reality upon which that appearance depends; just as, when we see a reflection in water, although we see not the object which is reflected, we know it to be there, since without it there could be no reflection. Behind the sensible appearance of equality, therefore, lies the true equality, the idea, that which is always equal; and it is by the participation, or reflection, of this idea that the apparent equality in sensibles is produced. Our conception of equality itself is then awakened in us by the perception of that apparent equality which is in sensibles. But this is what Plato calls reminiscence; since our conception of one thing (the reality) is aroused by our perception of another thing (the appearance). And it is thus with the other ideas, which belong to the world of intelligibles, or of real beings; with the ideas of the beautiful, the just, the good, and so forth.

Again, if we have no preconception of these ideas, how do we recognize them when we behold their reflections in sensible objects? All sensible objects are but symbols, and if we did not already possess the ideas of which they are the symbols, they would be to us like words in a foreign language of which we know not the meaning. But although all this knowledge is involved in the eternal essence of our souls, our memory is not always active, as was before said, or we should not need the aid of sensible symbols to awaken it. So soon as we are born into this world we commence to learn, to arouse our dormant conceptions, by the use of these symbols. It is evident, then, that we must have possessed the knowledge which they recall to us before we were born; and this being so, it follows that the

soul must have existed before its conjunction with the body. In Socrates' own words: "Our souls therefore had a subsistence before they were in a human form, separate from bodies, and possessed intellectual insight." *

W. C. WARD.

(*To be concluded.*)

ON SOME REMARKABLE PASSAGES IN THE NEW TESTAMENT.

INTRODUCTION.

FOR some 1700 or 1800 years the occurrences related in the New Testament were all taken as actual facts, and it is undeniable that *some* of them, as in the Acts, must still and always be so taken.

Yet that such a rule should be everywhere applied to the Gospels is strange, and at least one of the orthodox N. T. writings, the Apocalypse, is avowedly symbolical and relates no facts at all, in the ordinary sense.

Modern German criticism—which Disraeli calls a "New Reformation"—has demolished so many of the old ideas and prejudices about the Old and New Testament, and the dissolvent effect of the progress of science has been so tremendous, that the "religious" world seems to fear all religion will tumble to pieces.

It seems strange that it has not yet occurred to any to treat the teaching of the Gospels as alone important, and that the Parables of the Teacher are a clear indication of their real meaning being

* Thomas Taylor (*Plato*, vol. iv. p. 282, *note*), adduces the following, among other interesting considerations in support of the doctrine of reminiscence: "Our looking into ourselves, when we are endeavouring to discover any truth, evinces that we inwardly contain truth, though concealed in the darkness of oblivion. The delight, too, which attends our discovery of truth, sufficiently proves that this discovery is nothing more than a recognition of something most eminently allied to our nature, and which had been, as it were, lost in the middle space of time, between our former knowledge of the truth and the recovery of that knowledge. For the perception of a thing perfectly unknown and unconnected with our nature, would produce terror instead of delight; and things are pleasing only in proportion as they possess something known and domestic to the natures by which they are known."

symbolical. Not what or who the Teacher was, but what he taught and how far is it true, are the questions to-day.

Regarded as a *mere continuation* of Judaism, Christianity would deserve no more respect as absolute truth than any other tribal or race religion. To be a World-religion, a great deal more is requisite.

The chief object of this short essay is to show the symbolical character of a sufficient number of passages in the N. T. to establish symbolism as the keynote of the whole, and the explanation of many difficulties.

The composition of the N. T. and the mode in which it grew up must be first shortly noticed.

The N. T., broadly speaking, consists of (*a*) the teaching of the four Gospels; (*b*) the Commentaries thereon of the *Jew* converts; (*c*) the Acts, or record of the *Jewish* missionaries; and (*d*) the Apocalypse.

The Apocalypse as being wholly symbolical has been less tampered with by those who sought to give a Jewish turn to the higher teaching of the Gospels, and there accordingly appear to be comparatively few interpolations, and those restricted to a supposed interpretation of the symbolism of certain passages, such interpretations in the body of the work itself being quite alien to mystical or symbolical writings. Such are probably i. 20; v. 6, 8; xiii. 18; xiv. 4, 5; xvii. 9-12 and 14; xix. 8; xx. 5 ("the *first* resurrection"), where the interpretations may be ingenious, but are (to say the least) extremely doubtful, and all not improbably erroneous.

The Acts may be taken as a fairly correct statement of events, though obviously only partially from an eye-witness, and the rest (possibly contemporary) accounts from many sources, but compiled at a far later date (Luke i. 1). The transition from the first person plural to the third is very marked, and even occurs in the same chapters.

The Commentaries on the Gospels, or the Epistles, especially of St. Paul, may (in by far the majority) be taken as genuinely representing the view of the *Jew* converts. As wholes, the Epistles are the most genuine, and are really probably of the first century of our era.

With the central portion of the N. T., or its basis the Gospels,

it is far otherwise. None of them is traceable to an earlier period than late in the second century.

However the Gospels may have been dealt with by Jews anxious to exhibit "Christianity" as a mere development of Judaism, it is still possible to distinguish two totally different elements in all four—*viz.*, the New Teaching or Doctrine, and the old Jewish elements in which it has become imbedded and often almost lost, but is still for the most part discernible.

The new teaching we find alone in the sayings and parables attributed to Jesus, which have all the stamp of a new and distinct individuality, not appealing to Jewish usages and traditions, except to distinguish and replace them by a Higher Morality.

Here, if anywhere, Jowett's rule to "interpret the N. T. like any other book" should be followed, and so the teaching be elucidated without any consideration of the interpretations of St. Paul, who (except in his marked ability) has even less authority than any of the Apostles (of whom he was not really one), and whose narrow views have ever been a stumbling-block, while nearly all the so-called "heresies" may be distinctly traced to his Epistles. His narrow Jewish views as to women, for instance, are distinctly alien to the New Morality of the Gospels.

Having set aside the Epistles altogether, and interpreted the new "Christian" teaching *by itself*, we can then return and take up the thread of the Epistles, when we shall find them most valuable, if not doctrinally, at all events historically.

This course is all the more important, that all Jews and many so-called "Christians" seem to have looked on the New Religion as a mere development of Judaism; and Disraeli, from the point of view of a *Jew*, asserts that half of Christianity worships a Jew and the other half a Jewess!

But the New Doctrine is everywhere in direct opposition to Judaism, and may be distinguished by this mark.

How completely new is the law of Morals intended to be taught, is clear from its direct opposition to a settled creed of the Jews, which still, to the scandal of modern Christianity, widely prevails, the notion, namely, that the misfortunes, sudden deaths, etc., of individuals are the vengeance of the Supreme for sins committed, connected as it is with a host of other superstitions. This is empha-

tically repudiated in many passages, as Luke xiii. 1-5 referring to the Galilæans slain by Pilate, and those eighteen on whom the Tower of Siloam fell.

So, too, in the story of the man born blind (John ix. 1-3) (which seems to imply re-birth); Jesus emphatically repudiates the notion of the blindness being a Divine vengeance on him for some sin of himself or his parents, but says it is in order that the "*works* of God may be made manifest." This may mean the Laws of God or the Universe, by which the evil karma of a former life is repaid in this; *i.e.*, not vengeance as of an Evil Being, but by the fixed Laws of a Good Being, the *just* payment of what has been *earned*. It may, however, refer to the subsequent restitution of the blind man's sight by the Healer.

The absurd superstition of the Jews against healing on their "Sabbath," and its rebuke is another instance, applicable directly to the "Sabbatarians" of to-day.

Next to his moral doctrines, the chief characteristics of Jesus would seem to be his healing powers, as the Healer, Therapeute, and "Great Physician."

It seems to hint at the true meaning of the name Jesus, not (as related to Joshua, Isaiah, etc.) from the root y-sh-y ("save"), but from the cognate Syriac (Syro-Chaldee) root a-ç-a, or y-ç-a ("heal"), so that *Issa* would be nearer than *Jesus*. The name must be Syro-Galilæan, which does not use the root y-sh-y. Perhaps in every case we might render the "Healer" where the word "Jesus" occurs.

We find many references in the N. T. to numerous traditions and narratives respecting the Founder of Christianity, and also express statements that those we have are only a small part of the whole.

Thus in Luke i. 1, we are told that the Gospel is only one of *many* attempts to compile a connected narrative, and in John xxi. 25, it is said in a later addition and by an extravagant hyperbole that if the acts of "Jesus" were all related, the world would not contain the writings. This shows that there was a vast number of traditions, of which we possess very few, a mere selection in fact.

Of the original materials from which the Gospels were compiled, we have little information save that there existed memorials or

memoirs of the Apostles; when compiled we do not know, but probably by their disciples.

We may safely conclude that no one MS. contained all the information comprised in the four Gospels, and that the traditions were of very varied degrees of authenticity, *e.g.*, "Most of the ancient authorities omit John vii. 53, to viii. 11. Those which contain it vary much from each other," say the revisers. Yet there is not perhaps a single passage in the N. T. which bears on its face stronger marks of authenticity; not one, more characteristic of the *new* system of Morals introduced by "Christianity." It is in direct conflict with the Jewish Law (John viii. 5, referring to Deut. xxii. 22, and Levit. xx. 10.) Hence the teaching was not the fulfilment of the Jewish Law, but a Higher Law altogether.

Again, the revisers say of Mark xvi. 9-20: "The two oldest Greek MSS., and some other authorities omit from verse 9 to the end. Some other authorities have a different ending to the Gospel." It is however, obviously a continuation of verses 1-8, where the women go to the sepulchre and only find "a young man" sitting there, clothed in white, who tells them "Jesus the Nazarene" has risen. In Matt. xxviii. 2, we find the same story, but "an angel" has taken the place of the young man. In Luke, we have "two men" in shining garments (xxiv. 4). Any one would suppose from xxiii. 55, that the visitors were some women who had followed Jesus from Galilee, but in xxiv. 10, we have a verse (plainly interpolated) asserting that the women were Mary Magdalene, etc.

In John xx. 1, we have a totally different story, for Mary (only) sees Jesus, and does not know him (verse 14).

Here are four quite different traditions, any one of which would give a different impression from the rest.

It is remarkable that both the Vulgate and Syriac have the whole of Mark xvi., including these disputed verses, and it is therefore at all events, a tradition current before their date.

We have but few means, external or internal, of ascertaining the approximate dates at which the various Gospels were composed. But we have a few hints of value. Thus "Luke's" Gospel is addressed to Theophilus, who is supposed to be the Bishop of Antioch of that name towards the close of the second century of our era, and no other probable person has been suggested. And the

writer seems to refer to the Acts as a former writing composed by himself.

In Matt. xxvii. 8 and xxviii. 15, we find the phrase "unto this day." This is the very phrase used in the O. T. to describe events which happened *centuries before*, as noticed by Spinoza in his *Tractatus Theologico-politicus*, c. viii., etc., in agreement with Aben Ezra, the most learned of the Rabbins. Among the instances Spinoza gives are Deut. xxxiv. 6, of the burial place of Moses; Josh. xvi. 10, of the existence of the Canaanites in Ephraim, etc.

To Matt. xxvii. 9, we find appended a statement that thus was fulfilled the prediction (τὸ ρηθέν) of the Prophet *Jeremiah*, whereas it is not in Jeremiah at all, but in Zech. xi. 12. This shows the random way in which the alleged prophecies are assumed to have been fulfilled.

The whole passage in Matt. xxvii. 3-10, seems an interpolation, breaking the thread of the narrative, for verse 11 ought to follow verse 2. Also it throws suspicion on the whole "Judas Legend," which is suspicious enough on other grounds.

Moreover, the story in Matthew seems suggested by the passage in Acts i. 19, where the phrase "field of blood" occurs in connection with the Judas Legend, but is a totally different account (*cf.* Acts i. 18, and Matt. xxvii. 5). If so, Matthew as well as Luke must have been composed towards the end of the second century.

It is certain too, that the early "Fathers," like Clement and Irenæus, knew or had heard of various traditions and even books about Jesus, his teachings and parables, of which there is no trace in the N. T. in its present form.

There are many such passages, several of which are cited from Clement of Rome by Froude in his essay on "Criticism and the Gospel History," but perhaps one of the most remarkable (as it can only be understood by the Buddhist doctrine of reincarnation) is this. In answer to the question when his kingdom should come, the Lord said: "When two shall be one, and that which is without as that which is within, and the male with the female *neither male nor female*," *i.e.*, when reincarnation, either as male or female, comes to an end.

From these instances, to which many more might be added, it is clear;

1. That a great number of narratives or traditions differing more or less existed.
2. That the writers selected those familiar to themselves, either not knowing or not regarding the points on which they differed from other accounts.

TRACES OF BUDDHISM.

There are many traces of Buddhism in the N. T., and no doubt many more will be found when this point forms a specific subject of investigation.

Matt. iv., the Temptation, is the very same story recorded of Buddha and Mâra the evil one, ὁ πονηρός of the N. T., and ends in almost the very words of the Buddhist Legend, the ἄγγελοι representing the Devas of the East.

Luke vii. verses 19, 20, ὁ ἐρχόμενος seems simply the Greek for the Buddhist Tathâgata, *i.e.*, Buddha.

Luke viii. 20, 21 is very striking, for this identical speech is recorded as made by Buddha five centuries before Christianity.

Luke ix. 3 is an injunction of Buddha to his disciples, and has no sense or meaning in any other connection.

The story of the "Magi" in Matt. ii. is remarkable. They are *Astrologers*, and are asked to calculate the nativity of the new Prophet (verses 7 and 8). The "house" is the "zodiacal house" of the asterism (ἀστήρ, which in classical Greek would be ἄστρον, but ἀστήρ is so used in late Greek). A totally different story is told in Luke ii. verses 8-20. Here, we are only told of *Shepherds* feeding their flocks by night, to whom an "angel" appears, and then "a multitude of the host of heaven." The statement that it was "by night" is significant. The meaning of the "host of heaven" (verse 13) is perhaps the asterism with all the surrounding stars. Here the "angel" replaces the ἀστήρ. "The host of heaven" recalls the "host of Devas" recorded in Buddhist legends as attending Buddha. In Mark and John there is not one syllable of either of these Legends. In both, "Jesus" is represented as grown up before he appears, and all the legend of his birth and rearing is absent. If the preacher of Christianity was a foreigner, (as a Buddhist missionary telling of Buddha's birth and preaching his doctrine) all would be clear. It is noticeable that the traditional

face of "the Christ" does not bear the least resemblance to that of a Jew, but does resemble the Hindu type of countenance.

In Luke x. 30-37, we find the Parable of the Priest, Levite, and Samaritan, a truly noble one, and involving the very essence of "Christianity," *i.e.*, of the New Doctrine as *opposed* to Judaism. The Samaritan is the "heretic" of the "orthodox" Jews, yet he is declared the really religious man. His is the *real* spiritual religion, theirs the mere external, *formal*, ritualistic one. This parable is in substance identical with one spoken by Buddha in answer to the question, "Who is the Brâhman and who the outcaste?" and the answer is the very same, *i.e.*, not the man who believes or pretends to believe in *word* only, but he who shows his belief by religious *acts* whether he be designated "heretic" or not.

Precisely similar is the story (Luke xviii. 9) of the Pharisee and the Publican. It is found in Luke alone.

The controversy among Christians as to faith and works is one that goes back to a period ages before Christianity, and to some extent marks the contrast between Protestantism and Roman Catholicism, as well as between Hindu and Buddhist.

It would seem from several passages that Jesus, so far from claiming to be the Jewish "Messiah," emphatically repudiated and denied it. Not only does he never call himself the Messiah, but he forbade his disciples to do so.

He is the "Son of Man"—not the "Messiah" of the Jews.

Thus in Luke ix. 20, we find the question "But whom do ye [emphatic] say I am?" Peter answers the "*Christ* of God," *i.e.*, the *Jewish Messiah*, to which the reply is a severe rebuke (*ἐπιτιμήσας αὐτοῖς*), and a positive injunction forbidding them to *say this* to any one—which is wrongly rendered "commanded them to *tell* this to no man," *i.e.*, to hide the truth!

The whole passage shows he meant emphatically to deny that he was the Jewish Messiah, that he was not so, and for this very reason goes on to say "The Son of Man [Himself] must suffer" and so on; *i.e.*, that he did not correspond, in any respect, to the Jewish idea of the Messiah—as of course all Jews maintain to this day. The Vulgate is less erroneous than the revised English version, and renders "*ne cui dicerent hoc*," which at least is capable of either meaning.

The Syriac version, like the Vulgate, is fairly correct, *i.e.*, "Cautioned them *not to say this* to anyone."

In Matt. xvi. 20, the Syriac version is clear, for the disciples are forbidden to say *d'huyu* (the emphatic pronoun), *i.e.*, that it is *He* who is the Messiah.

Before passing on, it is as well to notice here that Luke ix. 30-33 evidently relates a vision in a dream, for Peter and all who were with him were sound asleep! The words (verse 30) "who were Moses and Elias" seem a mere marginal guess, which is not repeated in verse 32.

We find John holding the same intimate relation to the great Teacher as Ânanda held to Buddha, both as precursor and disciple. The term "Ἐπιστάτα" (Luke ix. 49) applied to Jesus by John conveys an idea very like that of "Guru." It is very different from the term διδάσκαλος, "teacher," and means "superintendent," "overseer"; it always implies one who gives orders, must be obeyed—as a Hindu Guru, a Roman Catholic Confessor (who is the Christian form of the Guru)—and never in any case means "teacher" only.

Ibid., verse 58, applies pretty exactly to Buddhist Eremites and missionaries, but not at all to the Jesus of tradition, with his family household. The term "Κύριε," verse 59 and x. 17, etc., somewhat resembles an attempt to transliterate "Guru." At all events it well expresses it.

F. H. BOWRING.

(*To be continued.*)



THE ONLY BIBLE.

"BUT this poor miserable Me! Is *this*, then, all the book I have got to read about God in?" Yes, truly so. No other book, nor fragment of book, than that, will you ever find; no velvet-bound missal, nor frankincensed manuscript;—nothing hieroglyphic nor cuneiform; papyrus and pyramid are alike silent on this matter;—nothing in the clouds above, nor in the earth beneath. That flesh-bound volume is the only revelation that is, that was, or that can be. In that is the image of God painted; in that is the law of God written; in that is the promise of God revealed. Know thyself; for through thyself only canst thou know God.—RUSKIN, *Modern Painters*, v. 204.

THE EQUINOX CYCLE, AND ITS RELATION TO THE MAHÂ YUGA.

THERE are five astronomical cycles which influence in a greater or less degree our physical and religious life. These are the solar day and night, the lunar month, the solar year, the lunar cycle of eighteen and two-thirds years in which the moon returns exactly to the same point of the heavens, and in which cycle all lunar events such as months, eclipses, etc., are repeated. The lunar cycles fix the dates according to which, in all religions, East and West, ceremonial rites appertaining to Sundays, holy days, Easter, etc., are performed. Solar days and cycles define the limits of our secular working day life.

But there is a fifth cycle called the cycle of the precession of the equinoxes, which completes its term every 24,000 years. This last cycle is originated by a wobble of the poles of the earth round a centre point called the pole of the ecliptic—exactly similar to the wobble of a spinning peg-top just before it falls—and is caused by the combined action of the sun and moon upon the greater diameter or protuberant swelling out of the earth at its equator as compared with its diameter at the poles. This precession cycle has been known from the earliest times, from the days when the stars were first observed and recorded by the priestly caste. At the present time the pole star is in a straight line from the two outer stars of the Great Bear, *i.e.*, the two rear stars of Charles's Wain.

This pole star forms the extreme point of the tail of the Little Bear. But 5,000 years ago the then pole star was in the Dragon, and its pointers were the two stars forming the front of Charles's Wain, *i.e.*, the two next the three stars forming the tail of the Great Bear. This cycle is stated to have been first discovered by Hipparchus, the mathematician, 150 B.C. But it was known to the Egyptians many centuries before, for Professor Piazzzi Smyth has discovered that the great gallery of the Pyramid of Kheops is built exactly in the line pointing to the north pole of 4,000 years ago. Mr. Sinnett thinks that this pyramid was built 24,000 years earlier, *viz.*, in 26,000 B.C. This cycle has the greatest possible effect on the life of the world. When the equinoxes, *i.e.*, the two points of

the intersection of the celestial equator and of the ecliptic or zodiac, are in the line of the minor or conjugate diameter of the earth's orbit, and the northern hemisphere is nearest the sun in the line of the major or transverse diameter of the earth's orbit in December, the earth rushes past the sun at such speed that the cold half of the year, from the vernal to the autumnal equinox, is eight and a half days shorter than the warm half. These conditions occurred in the year 1,248 B.C. Six thousand years later the conditions are equalized, and the number of cold days is exactly equal to the warm days, *i.e.*, the dates of the equinoxes are shifted two and one-eighth days. Six thousand years later still the conditions are again reversed. The northern hemisphere is furthest from the sun in December, and nearest the sun in June, when the earth rushes past the sun at such speed that the hot half of the year is eight and a half days shorter than the cold half. These conditions are of course in each case reversed in the southern hemisphere. The greater heat of the eight and a half summer days causes the snow and ice to melt at the north pole, and the water to flow to the south pole, where the greater cold causes the snow and glaciers to accumulate. The attraction of the immense south polar glacier, 2,800 miles in diameter, causes the heaping up of the sea in the southern hemisphere and its further retreat from the north, in consequence of which the dry land emerges out of the low-lying parts of Europe, Asia and America. In 1,248 B.C. these conditions reached their maximum and began to be reversed. Eight hundred years ago the inundation of the sea began in Holland, and it has gone on without intermission up to the present date. Eight hundred years ago the cultivated land at the south-east of England called the Goodwin Sands was engulfed by the sea. Our north pole glacier is really Greenland, which is 8,000 to 12,000 feet high, and 380,000 square miles in area, forming one solid mass of ice equal to a circle 700 miles in diameter.

During the last 100 years, Greenland has sunk fifteen feet into the sea,* *i.e.*, the attraction of the increased mass of ice has caused the sea to rise to that extent, while in my personal experience, during the last thirty years, the south bank of London, and all the wharves as well as the main drain of Venice have had to be raised three feet to keep out the inroads of the tides.

**Encyclopædia Britannica* (Greenland).

Since I have come to India in the last thirty-one years, the cold weather climate of both India and England has become perceptibly severer from the greater accumulation of ice in the north, and the greater continuance of north winds, as well as from the earlier setting in of snow storms, which are prolonged to a later date in the spring. These conditions will go on intensifying. Owing to the Atlantic and Pacific Gulf streams and the equatorial trade winds, the summer heats will not diminish, but will cause the accumulation of greater quantities of ice in the Himalayas and in all mountainous districts subject to storms from the seas, which the greater severity of the winters will not allow to melt. Thus the sea level will rise in all low-lying grounds, so that in the next half century large sums will have to be spent in Bombay in strengthening and making higher her sea walls and embankments. The frequency with which (in recent years) the Bombay sea face is swamped by the monsoon high tides is a subject of common remark. The permanent rise of the sea level of the Indian Ocean is the cause.

Ultimately the sea in the northern hemisphere between the temperate and arctic regions will rise several hundred feet, so high as to change the British Isles into half a dozen separate islets, of which Snowdon in Wales and Ben Nevis in Scotland will be the chief. A large portion of France, Prussia, Russia, Siberia, Canada and the United States will be engulfed, for a rise of only 300 feet will reduce their area by one-third. Holland and the Delta of Egypt will entirely disappear, as also a considerable portion of the Indus and Ganges valleys.

How then is it that this cycle has not been referred to in Hindu sacred literature? It has been described, though in a guarded way, in order to keep the knowledge from the understanding of the vulgar.

Dowson in his *Classical Dictionary of Hindu Mythology* states that a Mahâ Yuga or Manvantara consists of 4,320,000 years, and that 2,000 of these make a Kalpa and Pralaya, *i.e.*, a day and night of Brahmâ, equal to 8,640,000,000 years. These figures are so absurdly large that they have never been seriously considered by any English writer. Dowson says, and his statement is confirmed by Davies in his *Bhagavad Gîtâ*, the Yugas are four in number, and their duration is *first* computed by years of the gods thus:

The Satya or Krita Yuga	4,800 years.
„ Tretâ Yuga	3,600 „
„ Dvâpara Yuga	2,400 „
„ Kalî Yuga	1,200 „
<hr/>	
Total	12,000 „
<hr/>	

“If,” he says, “you multiply these figures by 360,” the number of days in the year according to the simple data of early times, “you get the total of 4,320,000 years,” which as I conclude ought to be called days. So simple a gloss as this has prevented the truth from being brought to light up to now! Thus a Mahâ Yuga is half a cycle precession; and 2,000 of these make 1,000 cycles, or a period of 24,000,000 years, which is within the reasonable measure of geologic times so far as the existence of man, as a divine sentient being, is concerned. I understand that the period of 12,000 years is also referred to in the Pârsî sacred books.

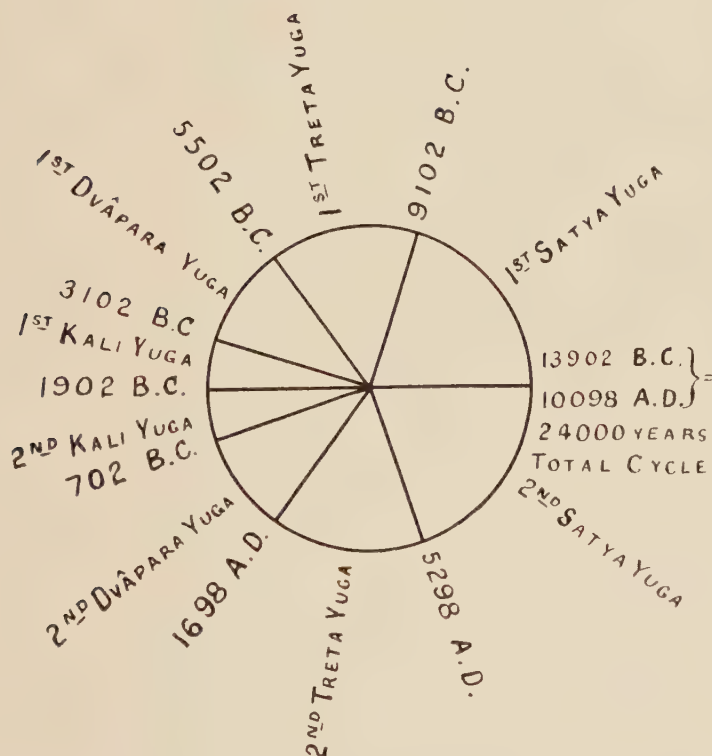
It is evident that this is the only reasonable explanation. The sacred books state that in the Satya Yuga there was only one Veda, in the Dvâpara the Veda became fourfold, *i.e.*, within an interval of 4,000 years. What sense could there be in the assertion that the Veda was composed one and a half million years ago? But 1,500,000 days or 4,000 years give some grounds for credibility.

An astronomical calendar gives a number of particulars relating to this cycle or circle, which is year by year changing its form and measurement within certain well defined limits. Thus the figure for the precession of this year is $50\frac{1}{4}$ seconds of one degree, and for the mean annual diminution of the ecliptic is half a second. Without these two dimensions observations of the stars and planets would be impossible. The former item would make the cycle complete its revolution in 25,800 years, while the latter would reduce it to a point in 177,000 years. But these elements oscillate slightly from year to year, and accurate calculations thereof have only been made since the last 150 years; for previous years astronomers have to depend upon the observations of the ancients, which were made with imperfect instruments.

The influence which this new light should exert upon current Hindu chronology is great. The Kali Yuga commenced at the death of Kṛiṣṇa 3,102 B.C. As the Kali Yuga was 1,200 years

long it therefore ended 1,902 B.C., and the cycle came to an end at that date. But the new Mahâ Yuga commenced at the same time, and as nature never changes suddenly, the diagram of the cycle (Diagram 1) shows that there would be a reversed repetition of the Mahâ Yuga, and that the Kali Yuga would continue for a further 1,200 years. This would bring the final termination of the Kali Yuga to 702 B.C., and the second Dvâpara would end 1698 A.D. We are therefore now in the second Tretâ or silver age.

DIAGRAM I.

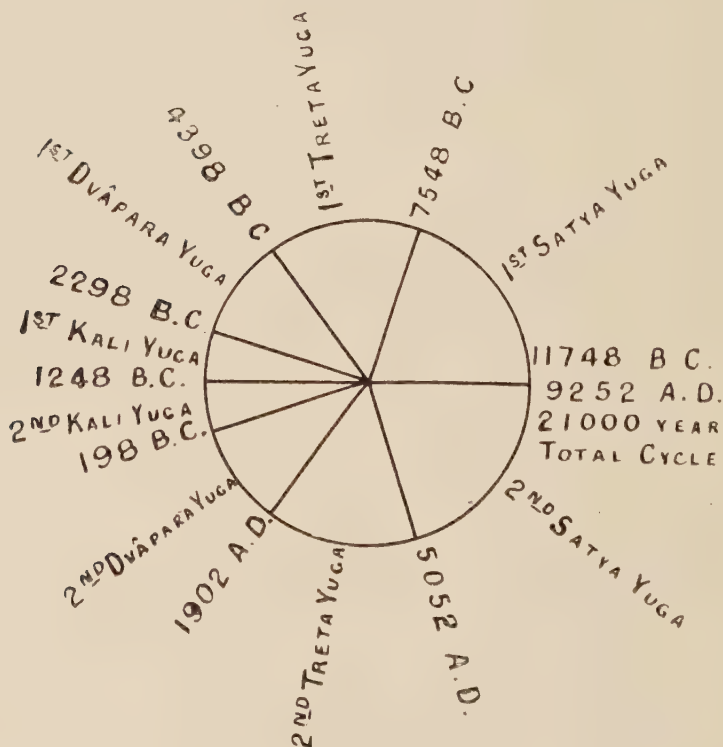


Or it may be put in this way. Modern astronomers state that the cycle precession is shortened to 21,000 years by a movement of the earth's orbit round the sun in the opposite direction to the precession. Assume, as is probable, that the first Kali Yuga came to an end in the above-mentioned period of 1,248 B.C. when the equinoxes coincided with the nearest distance of the earth from the sun,

add to that the corrected length of the Kali Yuga, 1,050 years, then the death of Kṛiṣṇa took place 2,298 B.C., the second Kali Yuga ended in 198 B.C., and the second Dvâpara Yuga will end in a further 2,100 years, in 1902 A.D., *i.e.*, the Tretâ or silver age will commence six years hence!

The calendar states that the vernal equinox of 1896 occurred at 7 a.m., 20th March, and the autumnal at 6 p.m., 22nd September. These figures, allowing the year to be $365\frac{1}{4}$ days long, show that the northern summers are seven days twenty-two hours longer than the winters. When the quarter cycle of 5,250 years has been reached in 4002 A.D., this excess of summer days in the northern hemisphere will have disappeared, and from that date the number of winter days in the northern hemisphere will gradually exceed those of the summer days, until in 9252 A.D. the maximum of eight and a half days will be reached.

DIAGRAM 2.



It is worthy of notice that, as shown in Diagram 2, the two Kali Yugas, the epochs of luxurious living and evil doings, though of the comparatively short length of 2,100 years, occur at the time when there is the greatest number of summer days in the northern hemisphere, *i.e.*, when this half of the world is at its most genial temperature. Conversely, the two Satya Yugas or golden ages, of a total length of 8,400 years, occur during the ice age of the northern hemisphere, the periods of the hard struggle of life against wintry conditions. The most recent geological researches* give the date of the ice age in North America in the Niagara and Mississippi rivers as only 7,000 years ago, while remains of the reindeer, horse, wild ox, bison, Irish elk, wolf, fox, woolly rhinoceros, and mammoth, belonging to the same geological epoch, have been found together in the caves of England. Seven thousand years ago (see Diagram 2) would be 5,004 B.C., during the latter half of the first Tretâ Yuga, at which time the glacial epoch was coming to its close. Modern geologists are agreed as to the fact that alternate genial and glacial conditions occur in the northern hemisphere every half cycle of 10,500 years, the corresponding opposite conditions taking place in the southern hemisphere, but there is as yet much divergence of opinion among them as to the amount of the change, and the area included in the new wintry conditions of temperature. They think that owing to the conformation of the earth's surface there is always a larger proportion of land in the northern, and of sea in the southern hemisphere, which will prevent the ice-cap in the north from ever attaining the size of the existing ice-cap in the south, and will therefore prevent the northern continents from being entirely overwhelmed by the sea; but within these limits there is room for the temperature of northern land to change its character to a great extent, which, assisted by the rise of the sea level, and engulfing of large land areas, will force the populations to migrate from the north temperate to the south temperate and north tropical zones, and therefore necessarily cause a complete change of political and social conditions in all lands.

DAVID GOSTLING.

BOMBAY.

* *Man and the Glacial Period*, p. 339.

AMONG THE Gnostics OF THE FIRST TWO CENTURIES.

(Continued from p. 389.)

DOSITHEUS.

THE legendary background of the Pseudo-Clementine polemic informs us that the precursor of Simon Magus was a certain Dositheus. He is mentioned in the lists of the earliest hæresiologists, in a Samaritan Chronicle, and in the Chronicle of Aboulfatah (fourteenth century); the notices, however, are all legendary, and nothing of a really reliable character can be asserted of the man. That, however, he was not an unimportant personage is evidenced by the persistence of the sect of the Dositheans to the sixth century; Aboulfatah says even to the fourteenth. Both Dositheus and Simon Magus were, according to tradition, followers of John the Baptist; they were, however, inimical to Jesus. Dositheus claimed to be the promised prophet, "like unto Moses," and Simon made a still higher claim. In fact, like so many others in those days, both were claimants to the Messiahship. The Dositheans followed a mode of life closely resembling that of the Essenes; they had also their own secret volumes, and apparently a not inconsiderable literature. Dositheus (Donsis, Dusis, or Dosthai) was apparently an Arab, but the centre of his activity lay in Samaria. One legend even claims him as the founder of the sect of the Sadducees. Later tradition assigned to him a group of thirty disciples, or to be more precise twenty-nine and a half (the number of days in a lunation), one of them being a woman. That is to say, the system of Dositheus turned on a lunar basis, just as subsequent systems ascribed to Jesus turned on a solar basis, the twelve disciples typifying the solar months or zodiacal signs. Dositheus claimed to be a manifestation of the "Standing One," or unchanging principle, the name also ascribed to the supreme principle of the Simonians. The one

female disciple was Helena (the name of the moon or month, Selene, in Greek), who reappears in the legend of Simon.

On the dim screen of Dosithean tradition we can thus see shadows passing of the sources of a Pre-Christian Gnosis—Arab, Phœnician, Syrian, Babylonian shadows. More interesting still, we can thus, perhaps, point to a source to which may be traced along another line of descent the subsequent thirty æons of the Valentinian pleroma or ideal world, with the divided thirtieth, Sophia (within and without, above and below), the lower aspect of which constituted the World-Soul or the primordial substance of a world-system.

It is also to be observed that Aboulfatah places Dositheus 100 years B.C. Of course only qualified credence can be given to this late chronicler, but still it is possible that he may have drawn from reliable sources of Arab chronology. If this date then should ever be confirmed by subsequent discoveries, it would open up a series of most interesting researches. The John the Baptist date would go back a hundred years or so, and the Talmudic legends which represent Jesus (Jeschu Ben Stada, or Ben Pandira) as having been stoned in Lud (Lydda) and hanged on the eve of the Passover, 104 B.C., would have to receive fresh treatment. (*Cf.* Baring Gould's *Lost and Hostile Gospels*, 1874, pp. 50-66.) There is of course not a shadow of historical evidence for the received dates of the life of Jesus.

SIMON MAGUS.

Simon Magus is mentioned in the Acts of the Apostles, one of the most disputed documents of the New Testament collection, and not quoted prior to 177 A.D. Irenæus and his successors repeat the Acts legend. Justin Martyr (c. 150) speaks of a certain Simon of Gitta whom nearly all the Samaritans regarded with the greatest reverence; this Simon claimed to be an incarnation of the "Great Power," and had many followers. As Justin was himself born and brought up in Samaria, we must suppose that his information is reliable. Justin, however, makes no reference to the Acts story, and so some apologists have assumed two Simons, a most unwarranted hypothesis. The Justin account is a very brief summary of a few of the chief characteristics of the huge Simonian legend which was mainly developed by the cycle of Pseudo-Clementine

literature of the third century, based on the second century Circuits of Peter.

Hippolytus alone, at the beginning of the third century, has preserved a few scraps from the extensive literature of the Simonians; the bishop of Portus quotes from the Simonian work entitled *The Great Announcement*, and so we are able to form some idea of the system of these Gnostics—for Gnostics they certainly were—and the scheme of the Simonian Gnosis contained in this document so far from presenting a crude form, or mere germ, of Gnostic doctrine, hands on to us a highly developed phase of Gnostic tradition, which, though not so elaborated as the Valentinian system, nevertheless is as mature as the Barbelo scheme, referred to so cursorily by Irenæus, and now partly recovered in the newly-discovered Gospel of Mary.

The numerous and widespread school of the Simonians traced themselves back to Simon, and were undoubtedly partizans of Simon's doctrine, the main features of which Simon himself had merely "handed on." Now Simon was not a Christian heretic, but an independent teacher, contemporaneous with the earliest followers of Jesus; nevertheless the Church Fathers have invariably referred to him as the first heretic.

In the earliest times to which Christians subsequently traced the origin of their traditions, there were, as we know from various sources, numerous movements in and about Palestine of a prophetic and reformatory nature, many prophets and teachers of ethical, mystical, religio-philosophical, and gnostic doctrines. The Simonian sect was perchance the most powerful of the time and entered into controversy with the Ebionite community. Ebionite tradition handed on a garbled account of these doctrinal conflicts, and subsequently painted Simon as a scoundrel of the deepest dye. The Ebionites and Simonians were rivals, and mutually regarded each other as heretics; the pseudo-historical school which arose about 150 A.D., under the general term Christianity set itself to reconcile the Petrine and Pauline differences, principally by the Johannine and Acts documents, and the use that was made of Simon's name in the latter document gave a pretext to subsequent hæresiologists to class Simon as the first *Christian* heretic.

The Ebionite tradition, which was presumably first committed

to writing in the Circuits of Peter, pursued its independent and more fantastic course, and so evolved a romance in which the conflicts between Simon Peter, the Ebionite, and Simon, the Magician, are graphically portrayed, the magical arts of the Samaritan are foiled, and his false theology exposed, by the doughty champion of the "Poor Men." The latest recension of this cycle of romance gave the whole a Roman setting, and so we find Simon finally routed by Peter at Rome (to suit the legend of the Roman Church that Peter had come to Rome), but in earlier recensions Peter does not travel beyond the East, and Simon is finally routed at Antioch.

A close inspection of the Pseudo-Clementine literature reveals a number of literary deposits or legendary strata, one of which is of a very remarkable nature. Baur was the first to point this out, and his followers in the Tübingen school elaborated his views into the theory that Simon Magus is simply the legendary symbol for Paul. When writing my essay on Simon Magus (1892) I was by no means satisfied that so extraordinary a hypothesis could be legitimately entertained; subsequent study, however, has convinced me that in some respects the point is well taken. The remarkable similarity of the doctrinal points at issue in both the Petro-Simonian and Petro-Pauline controversies cannot be denied, and the scholarly reputation of the Tübingen school puts out of court mere *à priori* impossibility. Of the historical Paul we know nothing; of the history of the original Pauline documents we have no knowledge from outside sources. Concerning the historical Peter we are equally in the dark. Although, therefore, it would not be prudent to take the extreme view of the Tübingen school that wherever Simon Magus is mentioned, Paul is meant, nevertheless we may clearly distinguish this identity in at least one of the strata of the legend.

The Rome recension of the legend is apparently later than Hippolytus, and it is interesting to notice the account which the bishop of Portus gives of the end of our Gnostic. It is remarkable for two reasons; it gives a distinctly Eastern character to the legend, and it is an example of conscious or unconscious Patristic humour. The passage is as follows:

"And towards the end of his career going to [the name is unfortunately illegible in the MS.] he settled under a plane tree and

continued his teachings. And finally running the risk of exposure through the length of his stay, he said, that if he were buried alive, he would rise again on the third day. And he actually ordered a grave to be dug by his disciples, and told them to bury him. So they carried out his orders, but he has stopped away until the present day, for he was not the Christ."

One is almost tempted to see in this the dim echo of a story of one of the phenomenal exploits of Indian fakirs and yogins, who are reputed to have submitted to burial for more or less lengthy periods.

The Simonian system, as described by Irenæus, who presumably based himself on the lost Syntagma of Justin, reveals the main features of the Gnosis: the Father over all, the Logos idea, the æon world, or ideal universe, its emanation, and its positive and negative aspects represented as pairs or syzygies; the world-soul represented as the thought or female aspect of the Logos; the descent of the soul; the creation of the sensible world by the builders; the doctrines of reincarnation, redemption, etc.

The main characteristic of the school is said to have been the practice of magic, which Simon is reported to have learned in Egypt, and which gave rise to most of the fantastic stories invented by the opponents of the Simonians. This is an interesting point, as it indicates the important part which the Egyptian "wisdom" played in the evolution of Gnosticism even at this early date.

The subsequent development of the Simonian Gnosis was on similar lines to the Barbelo-Gnostic and Basilido-Valentinian developments, that is to say it retained a decidedly Egyptian element; this is to be clearly seen in the fragments of The Great Announcement preserved by Hippolytus.

The rest of the Simonian literature has perished; one of their chief documents, however, was a book called The Four Quarters of the World, and another famous treatise contained a number of controversial points (*Refutatorii Sermones*) ascribed to Simon, which submitted the idea of the God of the Old Testament to a searching criticism, especially dealing with the serpent-legend in Genesis.

Simon is said by the hæresiologists to have put forward a stupendous claim of having appeared to the Samaritans as the Father, to the Jews as the Son, and to the Gentiles as the Holy Spirit. This is manifestly a late invention; the trinitarian idea is

too distinctly formulated to warrant an early date for the legend. It is, however, certain that stupendous claims of a similar nature were put forward by many in the days of the origins.

The main symbolism of Simon appears to have been sidereal; thus the Logos and his Thought, the World-Soul, were symbolized as the Sun (Simon) and Moon (Selene, Helena); so with the microcosm, Helen was the human Soul fallen into matter and Simon the Mind which brings about her redemption. Simon appears thus to have been imbued with Greek ideas, and interpreted the Trojan legend and myth of Helen in a spiritual and psychological fashion.

This is again an important point, indicating the strong influence of Hellenic ideas on the evolution of Gnosticism, even at this early date. The detractors of the Simonians, especially the Church Fathers, evolved the legend, that Helen was a prostitute whom Simon had picked up at Tyre. The name of this city presumably led Baur to suggest that the Simon (𐤇𐤍𐤖, Sun) and Helen (Σελήνη, Moon) terminology is connected with the Phœnician cult of the sun and moon deities which was still practised in that ancient city. Doubtless some of the old Phœnician and Syrian ideas of cosmogony were familiar to many students of religion at that period, but we need not be too precise in matters so obscure. The statement that the Simonians had images of Simon and Helen in the forms respectively of Jupiter and Minerva, however, points to a blend of symbols, and shows how the syncretistic leaven was working in the theosophical mind of the period.

Who Simon really was, therefore, and when he lived, are as yet questions outside the area of historical record; that he was not the arch-devil of Patristic legend will willingly be admitted by every student of comparative religion, that some document may yet be discovered which will throw fresh light on the subject is not an impossibility; in the meantime we can reserve our judgment, and regard all positive statements about the "first-born son of the Devil" as foreign to the question.

MENANDER.

Of the line of descent of the Simonian school we have but the scantiest information; the history of the earliest Gnostics is plunged in as great obscurity as the rest of the origins. One of the followers

of Simon, however, is singled out by Justin for especial mention because of his having led "many" away, even as Marcion was gaining an enormous following in his own time. This teacher was Menander, a native of the Samaritan town Capparatea. The notice in Justin shows us that Menander was a man of a past generation, and that he was especially famous because of his numerous following. We know that the dates of this period are exceedingly obscure even for Justin, our earliest authority. For instance, writing about 141 A.D., he says that Jesus lived 150 years before his time; that is to say that even in Samaria the epoch was quite legendary. Hence his Simon and Menander dates are equally vague; Menander may have lived a generation or four generations before Justin's time.

The centre of activity of Menander was at Antioch, one of the most important commercial and literary cities of the Græco-Roman world, on the highway of communication between East and West. He seems to have handed on the general outlines of the Simonian Gnosis; especially insisting on the distinction between the God over all and the creative power or powers, the forces of nature. Wisdom, he taught, was to be attained by the practical discipline of transcendental magic; that is to say, the Gnosis was not to be attained by mere faith, but by definite endeavour and conscious striving along the path of cosmological and psychological science. Menander professed to teach a knowledge of the powers of nature, and the way whereby they could be subjected to the purified human will; he is also said to have claimed to be the Saviour sent down by the higher powers of the spiritual world, to teach men the sacred knowledge whereby they could free themselves from the dominion of the lower "angels." The neophyte on receiving "baptism," that is to say, on reaching a certain state of interior purification or enlightenment, was said to "rise from the dead"; thereafter, he "never grew old and became immortal," that is to say, he obtained possession of the unbroken consciousness of his spiritual ego. Menander was especially opposed to the materialistic doctrine of the resurrection of the body, and this was made a special ground of complaint against him by the Patristic writers of the subsequent centuries.

The followers of Menander were called Menandrists, and we can only regret that no record has been left of them and their writings. As they seem to have been centralized at Antioch, seeing that

tradition assigns the founding of the Church of Antioch to Paul, and assigns to it Peter as its first bishop, seeing again that the "withstanding to the face" incident is placed by the Acts' tradition in the same city, it cannot but be that their writings would have thrown some light on the obscure origins of dogmatic Christianity.

SATURNINUS.

Saturninus, or more correctly Satornilus, is generally regarded as the founder of the Syrian Gnosis, but there is every reason to suppose that Gnosticism was widespread in Syria prior to his time. Justin Martyr (Trypho, xxxv.), writing between 150 and 160, speaks of the Satornilians as a very important body, for he brackets them with the Marcians, Basilidians and Valentinians, the most important schools of the Gnosis. Saturninus, Basilides and Valentinus were separated from each other respectively by at least a generation, and Saturninus may thus be placed somewhere about the end of the first and the beginning of the second century; but this assignment of date rests entirely upon the Patristic statement that Menander was the teacher of Saturninus, Saturninus of Basilides, and Basilides of Valentinus. It is, however, not improbable that with regard to the first two a general similarity of doctrine alone was sufficient reason for the hæresiologists to father the origin of Saturninus' system upon Menander himself, whereas in reality a generation or two may have elapsed between them, and they may have never as a matter of fact met face to face.

Saturninus is said to have taught at Antioch, but as is almost the invariable case with the Gnostic doctors, we have no information as to his nationality or the incidents of his life. He was especially distinguished for his rigid asceticism, or encratism. His followers abstained from marriage and animal food of all kinds, and the rigidity of their mode of life attracted many zealous adherents. Salmon says that Saturninus seems to have been the first to have introduced encratism "among those who called themselves Christians." Protestant theologians especially regard encratism as a heretical practice; but there seems no sufficient reason for assuming that so common a feature of the religious life can be traced to any particular teacher.

Our information as to the Saturninian system is unfortunately

exceedingly defective; the short summary of Irenæus is presumably based on or a copy of the lost Compendium of Justin. This is all the more regrettable as fuller information would have probably enabled us to trace its connection with the "Ophite" and "Barbelo" developments, and define the relations of all three to the Gnosticism of Basilides and Valentinus. The main features are of the same nature as those of the Simonian and Menandrian Gnosis; we should, however, always bear in mind that these early systems, instead of being germinal, or simple expressions, may have been elaborate enough. The mere fact that Irenæus gives a summary which presents comparatively simple features is no guarantee that the systems themselves may not have been full and carefully worked out expositions. We may with safety regard the summary of the bishop of Lyons as a rough indication of heads of doctrine, a catalogue of subjects deprived of their content. Thus we learn that Saturninus taught the Unknown Father; the great intermediate hierarchies, archangels, angels and powers; the seven creative spheres and their rulers; the builders of the universe and the fashioners of man. There were numerous inimical hierarchies and their rulers, and a scheme of regeneration whereby a world-saviour in the apparent form of man, though not really a man, brings about not only the defeat of the evil powers, but also rescues all who have the Light-spark within them from the powers of the creative hierarchies among whom was placed the God of the Jews. The Jewish scriptures were imperfect and erroneous; some prophecies being inspired by the creative angels, but others by the evil powers.

The most interesting feature of the system which Irenæus has preserved for us, is the myth of the creation of man by the angels, or rather the fabrication of man's external envelope by the hierarchies of the builders.

The making of man was on this wise. A shining image or type was shown by the Logos to the demiurgic angels; but when they were unable to seize hold upon it, for it was withdrawn immediately, they said to one another, "Let us make man according to (this) image and likeness." They accordingly endeavoured to do so, but the nature-powers could only evolve an envelope or plasm which could not stand upright, but lay on the ground helpless and crawling like a worm. Then the Power Above, in compassion,

sent forth the Life-spark, and the plasm rose upright, and limbs developed and were knit together, that is to say it hardened or became denser as race succeeded race; and so the body of man was evolved, and the Life-spark, or real man, tabernacled in it. This Life-spark hastens back after death to those of its own nature, and the rest of the elements of the body are dissolved.

Here we have in rough outline precisely the same theory of the evolution of the bodies of the early races as we find advocated from a totally different source and an entirely different standpoint, by a number of modern writers on Theosophy—and, therefore, we all the more regret that the orthodox prejudices of Irenæus or his informant have treated Saturninus and his “heresy” with so scant notice.

THE SO-CALLED OPHITES.

The task we have now to attempt is by far the most difficult which can be undertaken by the student of Gnosticism. When we have the name of an individual teacher to guide us there is at least a point round which certain ideas and statements may be grouped; but when we have no such indications but only scraps of information, or summaries of “some say” and “others maintain,” as in Irenæus, or vague designations of widespread schools of various periods, as in Hippolytus, when further we reflect that among such surroundings we are face to face with the main stream of evolving Gnosticism, and realize the complete absence of any definite landmarks where all should have been carefully surveyed, a feeling of almost despair comes over even the most enthusiastic student.

It has been supposed that up to the time of Irenæus, Gnostic documents were freely circulated, but by the time of Hippolytus, that is to say, after the lapse of a generation or more, orthodoxy had made such headway, that the Gnostic documents were withdrawn from circulation and hidden, and that this accounts for the glee of Hippolytus, who taunts the Gnostics with his possession of some of their secret MSS. I am, however, rather inclined to believe that the most recondite and technical treatises of the Gnostics were never circulated; the adherents of the Gnosis were too much imbued with the idea of a “secret doctrine” and grades of initiation, to blazon their inner tenets forth on the house-tops.

I also doubt exceedingly whether these intertwined schools and

phases of doctrine were separated from one another in any very precise fashion, or that the Basilidians, Valentinians, and the rest, distinguished themselves by such designations. Gnosticism was a living thing, no crystallized system or dead orthodoxy; each competent student thought out the main features of the Gnosis in his own fashion, and frequently phrased it in his own terms.

In treating this part of our essay also another difficulty presents itself; we are writing for those who are presumably but slightly acquainted with the subject, and who would only be confused by a mass of details. It is, however, precisely these details which are of interest and importance, and therefore a summary must at best be exceedingly imperfect and liable to misconstruction. We have thus to set up our finger-posts as best we may.

As stated above, the term Ophite is exceedingly erroneous; it does not generally describe the schools of which we are treating; it was not used by the adherents of the schools themselves, who mostly preferred the term Gnostic; even where the symbolism of the serpent enters into the exposition of their system, it is by no means the characteristic feature. In brief, this term, which originated in the fallacy of taking a very small part for the whole—a favourite trick of the hæresiologist, whose main weapon was to exaggerate a minor detail into a main characteristic—has been used as a vague designation for all exposition of Gnostic doctrine which could not be ascribed to a definite teacher. It is in this foundling asylum, so to say, that we must look for the general outlines which form the basis of the teachings of even Basilides and Valentinus, each of whom, like the rest of the Gnostics, modified the general tradition in his own peculiar fashion.

This "Ophite" Gnosticism is said by Philaster to be Pre-Christian; Irenæus, after detailing a system, which Theodoret when copying from him calls Ophite, says that it was from the Valentinian school. Celsus, the Pagan philosopher, in his *True Word*, writing about the middle of the second century, makes no distinction between the rest of the Christian world and those whom Origen, one hundred years afterwards in his refutation of Celsus, calls Ophites.

The latest criticism is of opinion that Philaster has blundered, but the statement is sufficient evidence that there was a body of Pre-Christian Gnosis, that the stream flowed unbrokenly and in

ever-increasing volume during the first two centuries, and that the erroneous designation Ophite still marks out its main bed.

(*To be continued.*)

G. R. S. MEAD.



THEOSOPHY AND SCIENCE.

(*Continued from p. 423.*)

ONE of the main objects of Theosophy is to advance the belief in the brotherhood of man. While we find this belief inculcated in several great religions, notably in the religion of Jesus Christ, Theosophy postulates the brotherhood of man, not only from a principle of religious love and feeling, but upon the conclusion of science that all men, no matter how great their varieties may be, belong to the same species, and that there is but one species of man. Notwithstanding all the varieties of races and diversity of human beings, anthropological science has concluded that the human species is indeed one, all varieties having sprung from the same original stock, these varieties being due to the natural causes of climate, selection and the law of crossing of human groups. The absolute unity of the human species is therefore established upon a scientific basis, and the realization of the brotherhood of man is a claim which is forced upon us by scientific truth.

Theosophy postulates the existence of a common foundation underlying all the faiths of the world, and specially recommends a study of eastern religions and literature. Now, science has shown through philology and mythology the essential similarity and even identity of the fundamental ideas underlying all the great religious faiths of the world. All the great religious faiths of the world have come from the east. As the sun of the natural world rises in the east and completes its circle to the west, so the sun of the spiritual world of self-consciousness rises in the east and proceeds westwardly. "Westward the star of empire takes its way." By the aid of science Theosophy shows that the Bible is true in a far higher and nobler sense than the theologians ever dreamed. As Andrew Dickson White in his *Warfare of Science with Theology* says :

"Science while conquering them has found in our Scriptures a far nobler truth than that literal historical exactness for which theo-

logians have so long and so vainly contended. More and more as we consider the results of the long struggle in this field, we are brought to the conclusion that the inestimable value of the great sacred books of the world is found in their revelation of the steady striving of our race in obedience to divine law after higher conceptions, beliefs and aspirations, both in morals and religion. The great sacred books are true and precious, not as a record of outward fact, but as a mirror of the evolving heart, mind and soul of man. They are true because they have been developed in accordance with the laws governing the evolution of truth in human history, and because in poem, chronicle, ode, legend, myth, apologue or parable, they reflect this development of what is best in the onward march of humanity. To say that they are not true is as if one should say that a flower or a tree, or a planet is not true; to scoff at them is to scoff at the law of the universe. In welding together into noble form, whether in the book of Genesis, or in the Psalms or elsewhere, the great conceptions of men acting under earlier inspiration, whether in Egypt, or Chaldea, or India, or Persia, the compilers of our sacred books have given to humanity a possession ever becoming more and more precious."

The object of Theosophy, then, in the study of those great sacred books, is one of the most worthy objects which the human mind can pursue.

Theosophy postulates the fact "that the affairs of this world and its people are subject to cyclic laws, and that during any one cycle the rate or quality of progress appertaining to a different cycle is not possible." Now, the science of geology postulates the very same fact. I suppose we want no higher authority in geology than Le Conte. One of Le Conte's latest geological lectures is entitled "Critical Periods in the History of the Earth." Geology used to be divided into two schools—the catastrophic and the uniformitarian. Now, however, he says, opinions are settling down into a view which is a substantial reconciliation of these two extremes, *viz.*, that of a gradual evolution both of the earth and of organic forms, but not at a uniform rate. All evolution, because it is under the influence of two opposite forces or principles—the one progressive, and the other conservative—the one tending to changes, the other to stability—is more or less subject to the law of cyclical movement.

Laws and forces indeed are uniform, but phenomena everywhere and in every department are more or less paroxysmal or catastrophic—though not catastrophic in the old sense of not being subject to law. Le Conte says these critical periods in the history of the earth are marked by :

1. Widespread unconformities—meaning greatly enlarged continents.
2. Great and general sudden changes in organic forms, affecting not only species but also genera, families and orders.
3. The introduction of new and higher dominant classes.
4. The birth of great mountain ranges.

So far as geology has yet ascertained, there have been four great critical periods in the geological history of the earth, though probably there have also been several minor ones between these.

The first of these critical periods in the order of time was what is called the Pre-Cambrian Revolution. This is the most ancient, and affected the Cambrian formation.

The second was the Post-Palæozoic or Appalachian Revolution. This separates the Palæozoic from the Mesozoic. The changes in the life-forms during this critical period were enormous, the greatest that have ever occurred in the history of the earth. The mountain monument of this great period of change in America is the Appalachian Range in the eastern part of the continent.

The third critical period is known as the Post-Cretaceous or Rocky Mountain Revolution. The Rocky Mountains came into existence during this period. The life changes were also very great. The appearance of Eutheria as the dominant class of animal belongs to this period.

The fourth and last great critical period was the Glacial, sometimes called the Drift or Quarternary Period or Ice Age. By it the North American Continent was raised 3,000 feet. In Europe the elevation was as great. During this period intense cold prevailed. Vast ice sheets several miles in thickness, in all probability, covered the northern hemisphere as far south as the forty-fifth parallel of latitude. This period is the dividing line between the Cenozoic and the present. The Glacial Period also probably introduced the new dominant type—man.

The influence of dominant types is very great. They are important factors, increasing and continuing and completing the changes commenced by other factors of evolution. The whole fauna and flora of the earth are now being changed by the agency of man, and readjusted to his wants, and the change will be completed only when the whole earth is occupied by civilized man. There are now going on under our eyes, and by human agency, changes in organic forms more complete and more rapid than have ever before taken place in the whole history of the earth. The present era in which we live is called the Psychozoic Era, owing to the domination of the psychic forces of man. We see how engineering science alone is transforming the face of nature. Indeed it has been proved to be perfectly possible from an engineering point of view to admit the waters of the ocean into the Sahara desert, and make that vast desert an inland sea. If this were done, it would doubtless work great climatic and other physical changes over the whole earth, and possibly alter the centre of gravity of our globe, which would doubtless have far-reaching consequences, and might affect the entire solar system. This instance shows the power of man as a factor in affecting evolutionary changes.

These great critical periods are largely lost intervals, and therefore there is an absence of missing links of organic forms from one era to another. The Psychozoic period is by far the greatest of all so far as concerns the effect of its dominant types in determining changes of all kinds.

Le Conte has enunciated the laws of progressive changes in successive critical periods; the general formal laws of the evolution of the organic kingdom; the suddenness of changes and rarity of transitional forms; and he points out the universality of these periodic laws and also that the rate or quality of progress differs in different cycles. Changes in organic forms seem to have taken place by the substitution of one species for another, rather than a transition of one species into another. He concludes that while the forces and laws of Nature are uniform in their operation, yet phenomena being usually under the influence of two opposite forces, one tending to change, the other to permanency, the one progressive, the other conservative, are nearly always paroxysmal. Resistance at first prevails, and there is little or no change, but the

forces of change are meanwhile accumulating until finally resistance gives way and conspicuous changes take place rapidly. All phenomena are more or less periodic and paroxysmal. The law of periodicity is universal. Social forces also operate in a similar manner, and are subject to the same law.

Now the law of cycles is one of the most important laws which Theosophy advances. Theosophy says :

“The affairs of the world and its people are subject to cyclic laws, and during any one cycle, the rate or quality of progress appertaining to a different cycle is not possible.” Such is exactly the doctrine of “Critical Periods in Geology” as enunciated by Le Conte.

In regard to the age of the earth itself, and the length of time man has been in existence upon it, science is not absolutely settled in her belief. It is known simply that the time is long. Geologists have demanded as much as 1,000,000,000 years, though physicists desire to reduce this estimate to within 100,000,000 years. Helmholtz and Clarence King claim 20,000,000 years. This estimate is based on thermo-dynamic reasoning. Lately, however, one of the brightest mathematical pupils of Lord Kelvin has worked on the subject, and he concludes that the earth must be thousands of millions of years old. Lord Kelvin, who has examined his data carefully, states that he can find no flaw in his work. This last result would accord better with the statements of Theosophy in regard to the earth's age. It seems now as if certain considerations in the problem, hitherto overlooked by the physicists, tend more to the Theosophical belief in thousands of millions of years instead of millions.

So far as the antiquity of man is concerned, science is perfectly sure that he was in existence in the early Quaternary period ; and lately she has accumulated evidences for his existence in the previous Tertiary period. In my previous statement on cycles I mentioned nothing as to the number of years which might have elapsed between each critical period, and said nothing as to the length of time since the last Glacial period, for the reason that science entertains no very definite or well-established ideas on this point. One thing only is certain, *viz.*, that the time was long, and must have been millions upon millions of years. Theosophy postulates

epochs of vast duration, and there is nothing that I can find in science opposed to this view. Theosophy discusses these subjects from an altogether different standpoint to science. She is in possession of the wisdom of the past, and from this source draws her knowledge.

In regard to the vaster cycles of time which Theosophy postulates, science has in reality very little positive knowledge to communicate. Speculations have been made by science in regard to the duration of the solar system and the material universe. According to the well-known laws of the dissipation of energy, science feels confident in asserting that the present material universe must have had a beginning in the infinite past, and that it is progressing to an end in the infinite future. This is the vastest cycle known to science.

The universe to science is a vast thermo-dynamic engine working itself out according to certain laws of thermo-dynamics, whereby all the energy in the universe is running down through its ceaseless transformations into a state of uniformly-diffused heat, and when this condition is reached—when heat is uniformly distributed throughout any system of bodies—no further changes can take place, and the history of the present state of affairs must then come to an end. The speculations of Clerk Maxwell, Lord Kelvin, Helmholtz, Jevons and others on this subject are among the most fascinating speculations of physical science.

The theory of evolution has now been carried into the domain of astronomy. All the stars and nebulæ in the heavens have now been classified into groups and species according to their different periods of development. The nebulæ are suns in the process of formation. Our own sun was once a nebula which has gradually condensed to its present size. The evolution of the heavens and the earth is as legitimate a branch of science as the evolution of organic species. Evolution is not confined to one department of nature; it is universal. All the so-called heavenly bodies of whatsoever nature or name, whether they be stars, comets, planets or nebulæ have a common origin, and their existing differences are due to different stages in the evolutionary process. The condition of these bodies is not a fixed condition; they proceed in orderly and successive development through certain stages,

As Jevons puts it: "It may be that the present period of material existence is but one of an infinite series of like periods. All that we can see, and feel, and enquire, and reason about, may be as it were but a part of one single pulsation in the existence of the universe." How near this expression comes to the postulates of Theosophy in regard to the vast cycles of the universe! According to Theosophy the present material universe is the out-breathing of the divine power which underlies all existence. It is but one breath of the infinite, and when the inbreathing of that infinite power takes place the whole universe will again vanish into nothingness.

"We have often witnessed the formation of a cloud in a serene sky, a hazy point barely perceptible—a little wreath of mist increases in volume and becomes darker and denser until it obscures a large portion of the heavens. It throws itself into fantastic shapes, it gathers a glory from the sun, and as it gradually came, so perhaps it gradually disappears, melting away in the untroubled air. But the universe is nothing more than such a cloud—a cloud of suns and worlds. Supremely grand though it may seem to us, to the infinite and eternal intellect it is no more than a fleeting mist. If there be a succession of worlds in infinite space, there is also a succession of worlds in infinite time. As one after another cloud replaces cloud in the skies, so this starry system, the universe, is the successor of countless others that have preceded it—the predecessor of countless others that will follow."

JOHN MACKENZIE.

(*To be concluded.*)



THE SAGE'S PRAYER.

SEMPITERNA LUX! Nec Honores nec Divitias peto, me modò
Divinæ Lucis Radio illumines! From *An Essay of Transmigration,*
in Defence of Pythagoras; London, 1692.

THE UNKNOWN PHILOSOPHER.

(Concluded from page 402.)

THE DOCTRINES OF SAINT-MARTIN.

WE now arrive at what is, to us, the most interesting portion of our study, namely, the connecting links between the Theosophy of the nineteenth century and the Mysticism of the eighteenth, and especially the doctrines held and taught by Saint-Martin. Here we shall find much similarity and some remarkable differences. Let us first take that teaching of Theosophy which is the central pivot of its evolutionary scheme, namely, reincarnation; strange as it may seem, although this doctrine appears to have been promulgated in some of the other occult societies of the period, Saint-Martin was, except in certain cases, opposed to it. Nor again does any trace of the teaching show itself in the school of Martinez Pasquales; we should remember, however, that Saint-Martin states he believed his teacher knew far more than he taught his pupils.

In a letter from the Baron de Liebistorf to our mystic we find the statement that Lavater had been to a school in the north (Copenhagen) where he found "a singular doctrine" established, "that of the return of souls. . . . All men now alive, said the members of this school of new Pythagoreans, have already lived under many former and different names; the holiest of men being obliged to appear again in this world in the form of the most ordinary" (*Theosophic Correspondence*, p. 127).

Saint-Martin in his answer, after referring to other practices, says: "The ruling doctrine of that circle will then be purged of its metempsychosis, a system which never fails being taught in the lower schools, and is daily by our somnambulists, but which agrees with none of the great principles of the divine spiritual theory, unless you call metempsychosis the possible and repeated return of

God's great elect, such as Elijah, Enoch, Moses, etc., who may, indeed, appear at different epochs to bear witness to, and assist sensibly, the advancement of the great work" (*op. cit.*, p. 128).

Here it is obvious that Saint-Martin only admits, and approves of, reincarnation in certain specific cases. Some months later the same correspondent again writes: "That school in the north carries its idea of the metempsychosis so far as to pretend that St. John is still living bodily amongst them" (*ibid.*, p. 139). Mons. Matter (*op. cit.*) also speaks of this doctrine being prevalent amongst the mystic students at Versailles. The interesting point for us to notice is that wherever we find Cagliostro to have lived or taught, there reincarnation appears the accepted doctrine, a singular fact about which we shall have more to say at a future time.

Let us now trace briefly the teachings and methods inculcated in the school at Bordeaux, where our author met his teacher Pasquales. Ceremonial magic was undoubtedly the main subject of their studies; it was by ceremonies that the students strove to awaken their dormant powers; the ethics were high, the ideal lofty, and the life pure; nevertheless such methods did not satisfy the spiritual hunger of the man whose soul was "athirst for the living God."

In a letter written to Liebistorf many years later, Saint-Martin says (July, 1792): "I will not conceal from you that I formerly walked in this fruitful external way, and by it the door of the career was opened to me. My leader therein was a man of very active virtues, and most of those who followed him, with myself, received confirmations thereby which may have been useful to our instruction and development. Nevertheless I at all times felt so strong an inclination to the intimate secret way, that this external one never further seduced me, even in my youth; for at the age of twenty-three I had been initiated into all these things; so that in the midst of what was so attractive to others, in the midst of means and formulas and preparations of all sorts, in which we were trained, I more than once exclaimed to our master, 'Can all this be needed to find God?' And the proofs that it was all a mere substitution was that the master answered, 'We must even be content with what we have'" (*op. cit.*).

This outburst of Saint-Martin gives the keynote of his nature,

not with ceremonies and formulæ could his search for spiritual truths be satisfied; he was ever seeking the "small old path" which leads to the Divine; the passage also gives a clue to his later development; he longed for a simple spiritual life, and must therefore have found the long letters of Pasquales very wearisome, replete, as they were, with minute details of ceremonial forms.

In this correspondence we find Saint-Martin constantly referring to what he calls "Agents," and we can clearly recognize in them the hierarchies of intelligent forces, on the various planes, which are so full of interest to students of Theosophy to-day. The elementals of various grades belonging to and inhabiting the astral and devachanic planes, were evidently known to our Mystic, and very evidently to Saint-Martin also "invisible helpers" were by no means unknown. He endeavoured, moreover, as do the teachers of our own school, to lead his pupils higher, and bade them remember that moral development was the basis of all true occultism. Powers without morality had no attraction for him, seeking as he did the highest truth.

There is again, no doubt, that Saint-Martin knew that knowledge could be obtained of other, and higher planes; and that details of conditions thereon were accessible to the student on the same lines of development as at present traced out for us. This is clearly evident from one of his letters to the same correspondent, written in September, 1792: "Your question about M. d'Hauterive obliges me to say that there is an exaggeration in what you have heard of him. He does not put off his corporeal envelope, any more than others who, like him, have enjoyed more or less the same favours, put off theirs. The soul leaves the body only at death; but, during life, the faculties may extend beyond it, and communicate with their exterior correspondents without ceasing to be united to their centre, as our bodily eyes and all our organs correspond with surrounding objects without ceasing to be connected with their animal principle, the focus of all our physical operations" (*op. cit.*, p 44).

This is a perfectly plain and accurate account of the methods of investigation which are now being carried on, and by which knowledge can be acquired of other planes, without quitting the physical body. There are some slight differences in terminology;

for instance, Saint-Martin speaks of "centre," where we now use the term higher plane. Another similarity is that in speaking of these planes, he said they were formless to us; this coincides perfectly with a statement made by Madame Blavatsky (*Secret Doctrine*, iii. 561), namely, "Form is on different planes, and the forms of one plane may be formless to dwellers on another."

In one of these interesting letters the Baron de Liebistorf asks Saint-Martin, "Are there visible manifestations which come from the centre?" (*op. cit.*, p 92); and the answer is almost identical with the Theosophy of our own day. Our philosopher replies, "I will add my own opinion, *viz.*, that this deep centre, itself, produces no physical form; which made me say in *L'Homme de Désir* that true love was without form, so no man had ever seen God. But this inward Word, when developed in us, actuates, influences, and actuates [*sic*] all the powers of seconds, thirds, fourths, etc., and makes them produce their forms, according to the designs He may have in our favour; this in my opinion is the only source of manifestations. I will not, however, therefore, say that all which do not come this way are assumed forms, for every spirit produces its own forms, according to the essence of its own thought; but I will say that they are imitations which try to ape the true ones" (*op. cit.*).

Saint-Martin had evidently had experiences of these lower astral entities, sometimes termed "masquerading spooks," which appear at mixed *séances*, and take pleasure in misleading unwary investigators; but, he also knows the difference between these low "intelligences" and the higher ones; and again he says, "Every spirit produces its own forms, according to the essence of its own thought"; showing that he considered, as do we to-day, that "thought" was the important factor in the case, and, moreover that it had power to mould matter into form.

Very suggestive of the Stanzas of Dzyan are the terms "the powers of seconds, thirds, fourths, etc."; there can be no question that Saint-Martin is describing the various orders of descending hierarchies; the forces of the devachanic and astral planes, particularly those termed "non-human" (*Astral Plane*, pp. 49-56).

Space fails us to give all the various points that Theosophy has in common with the teachings of Saint-Martin, but before

passing on we must cite one passage lately written on "Thought-Forms," by Mrs. Besant (LUCIFER, September, 1896, p. 71), which is almost identical with the passage in the letter just quoted. "According to the nature of the thought will be the form it generates," writes Mrs. Besant; and the philosopher of the eighteenth century gives us the same occult fact in words almost identical.

The strong mental influences which acted on Saint-Martin at various periods of his life, and in fact the divers schools through which he passed, have left definite marks on his literary productions; each work, more or less, reveals a phase of thought, stamped with the teacher's as well as the pupil's individuality. Hence the many changes, somewhat wearisome to follow, but replete with a thinker's force.

Beginning with the School of Martinez Pasquales, we find Saint-Martin wrote his first book, *Des Erreurs et de la Vérité*, under the inspiration of Pasquales; a work in which we find the Eastern doctrine of "Emanations" put forward with a temerity and decision which aroused the wrath of Voltaire and his party. It is from this mental standpoint that we find him writing the letters just quoted about the "Word" actuating the descending "Powers," and the varying forms of manifestation all emanating from one Divine Centre.

The next strongly marked change is traceable to the epoch when Saint-Martin had been working with the nephew of Swedenborg, the Chevalier Silferheim, and it was at his suggestion that he wrote *Le Nouvel Homme*, in which there is much of Swedenborg's thought and also method of expression. It is in this work that Saint-Martin speaks of man as the "thought of God," essentially divine in nature; and declares that, like the universe, man is, as it were, but a deformed picture of Deity; and again that the reformation of man into the Divine Ideal is the work of the evolutionary process at present taking place.

Then follows the third great change when the shadow of Böhme was cast on our mystic; it is, says Matter, the "swan's song of the sage of Amboise"; and now he passes into a phase and a phraseology more definitely Christian. In *Le Ministre de l'Homme Esprit*, we find all his previous views gathered up, and coloured

with a strong tinge of Böhme. The above mentioned works did not appear consecutively, for there were many others which he wrote between whiles, but they mark definite changes in his life of philosophical thought and teaching, and in his spiritual growth. But space does not permit of our giving them all in detail, particularly as there is one especial line of study to which Saint-Martin devoted much time, and which is of peculiar interest to many students. It is therefore preferable to follow that especial line more in detail.

It has been said that our philosopher particularly desired before his death to write something on "numbers," and, in fact, it was the work on which he was engaged when death cast a veil between him and the outer world.

His book *Des Nombres* was reprinted in 1861, together with a small dissertation, *L'Éclair sur l'Association Humaine*, by L. Schauer, with a preface by his faithful biographer, Matter, who there says: "Le *Traité des Nombres* est, au surplus, une exception sous plusieurs rapports. C'est une essai sur le plus mystérieux des problèmes, un échantillon de science sinon secrète, du moins apocalyptique." A strong statement; and in order to substantiate it we cannot do better than turn to Saint-Martin's own letters to show what he had in his mind when writing this treatise so highly eulogized by Matter.

It has already been said that the Baron Kirchberger de Liebstorf particularly wished to arrange a meeting between Saint-Martin and von Eckartshausen, the great German mystic then at Munich, and in answer to a letter of his giving details on the theory of numbers as held by the German philosopher, Saint-Martin writes:

"Thank you for details about the Northern school, and your friend's works . . . As for his numbers, which he correctly looks upon as a scale, I believe that, if he works them only by addition he deprives them of their chief virtue, which is to be found in their multiplication. I cannot enlarge upon his method, which is unknown to me. My own, which I never make use of except when required, teaches me that every number expresses a law, either divine or spiritual, whether good or bad or elementary, etc., as you may see in my work the allegory of the book of ten

leaves in one of my published works [*sic*] ; that, what distinguishes the same numbers in these different classes, is the root from which they are derived ; that these roots are known only by multiplication, because they perform the part of factors, whilst addition, as it merely gives a product, leaves us in uncertainty to what class this product ought to belong to : for example, in the divine order, three is the holy ternary, four is the act of its explosion, and seven the universal product and infinite immunity [!] of the wonders of the explosion. In this class, these numbers will not give themselves to any operation of man ; and if I should come to one of them as a result of my manipulation, I should not, for all that, be describing these divine numbers, because their roots spring out of their own centres, and ought to come forth as blossoms, instead of being put together by way of addition. In the spiritual order, especially in men, these numbers are already removed from the divine sphere : we may work them, and they will always give us the representation of the same wonders ; but only as images, like the Akarim of the Hebrews, that is, coming after. I here speak only of man's rights ; for his essence being the continual work of the Divinity I dare not attempt to calculate it, which is what made me say that we had some affinity with God in number."

And later on he says : "Numbers are no algebra, my dear brother, but men have sometimes lowered them to it. They are only the sensible expression, whether visible or intellectual, of the different properties of beings, which all proceed from the one only essence." The latter part of this statement is of great interest to students of to-day, for on "numbers" much interesting matter has been given by Madame Blavatsky. We can cite one passage of importance from *The Secret Doctrine*, Vol. III., which runs : "Number underlies form, and number guides sound. Number lies at the root of the Manifested Universe ; numbers and harmonious proportions guide the first differentiations of homogeneous substance into heterogeneous elements ; and number and numbers set limits to the formative hand of Nature."

The phrasing in these two passages is different, but the sense is essentially the same. Saint-Martin speaks of "the one only essence," and nearly a century later Madame Blavatsky writes of "homogeneous substance."

There is, again, a most interesting letter on the number seven ; giving another link between the past and the present (*op. cit.*, 306).

“The number of the universal forms of that spirit being seven, as proved by a thousand reasons, we may follow its course, which I call a vegetative one, because everything in it ought to be living. Now it is only by carrying the roots to their powers that I get an image of the life of properties, and it is by multiplying this root that we find the fruits, forty-nine, the product of 7×7 . But, though I thus arrive at this product, the root that engendered it does not, therefore, change its nature; it increases and pullulates without losing its own character. Thus forty-nine is still seven for me, but seven in development; whilst, in its root, it is seven only in concentration. Nevertheless, development is necessary for it to go to eight, which is the temporal mirror of the invisible incalculable denary. Now while it passes from seven to eight by means of the great unity with which it unites, it also passes from forty-nine to fifty by means of the same unity.”

These statements are full of interest, but they would have gained in value had our mystic given us the reasons by which he arrived at his opening phrase, and had he added but a few of the “thousand reasons.”

There is in his book *Des Nombres* a short chapter on the “septenary,” but even here we do not find these many reasons of which he speaks, it would have been deeply interesting to have compared his view with that given on the septenary in *The Secret Doctrine*, and other books of our time.

Saint-Martin evidently looks on numbers as expressing forces, but not as being identical with them; for in the chapter on the nature of numbers (*op. cit.*, p. 88) he says distinctly: “Rien ne peut être sans nombre, et Dieu lui-même a le sien. Mais le nombre de Dieu n'est pas Dieu, distinction qui est applicable à tous les êtres. Aucun d'eux ne peut subsister sans son nombre, puisque le nombre est leur guide, leur pivot et le premier caractère de leur existence. Mais jamais le nombre ne peut passer pour un être.”

Hence with our philosopher numbers were a means by which he arrived at a certain expression, or perhaps we should say by which he gave value to a certain expression, which value could not be given so clearly in words, but he does not look on numbers as

powers in themselves, as is evident from his phrase, "they are only the sensible expression . . . of the different properties of beings." The book is well worth reading for those who are interested in numbers and their manipulations; but our present object has been rather to trace very briefly the analogy between the general occult doctrines and "yoga" of Saint-Martin with those of Theosophy in our own day. One point is quite evident in studying Saint-Martin; namely, that he knew far more than he has ever put into words; and his life, like that of all mystics, is very largely unknown and unseen. Here and there we get hints of a development and of powers on another plane, but he makes no direct claim of any sort; he is, indeed, like all great souls, truly humble, and recognizes that he is only beginning to learn. Unknown he was to all his contemporaries—except, it may be said, to Madame de Bœcklin the devoted friend and helper of his literary labours at Strasburg. But of this almost life-long friend of Saint-Martin very little is at present known. Matter promised to write some details about Madame de Bœcklin and her family, but unfortunately for us this has never been accomplished. It is indeed, somewhat surprising to find how very limited are the glimpses we gain into the inner life of this mystic; there is unquestionably a definite veil of delicate reserve drawn round him, which is quite impenetrable. To this silence and reserve, however, Saint-Martin gives us a clue in his *Portrait Historique* in these words: "Pendant les jours d'orage le meilleur conseil à donner à celui qu'on aime, est compris dans ces trois mots qui furent si souvent la règle de ma vie. *Fuge, Late, Tace.*"

Most of his later life, as we have seen, was lived during the stormiest and darkest days of the French Revolution, and without doubt he had to exercise the utmost caution about his teaching; this was but reasonable, but it brings us, nevertheless, to the almost irritating position of being forced to acknowledge that he was on the one hand in possession of very considerable knowledge in some directions—a fact well evidenced in his correspondence with the Baron de Liebistorf, in which students find many definite and important indications, as we have seen, of such knowledge; whereas, on the other hand, in all his books except the one on numbers, there is very little of what we might define as occult teaching—but

a large amount of dreamy, mystical and very beautiful philosophy, delicate moralizings, didactic in tone, but no definite statements about the planes to which he refers; no ordered survey of the developments in that occult world of which he speaks.

The most delicate summing up of this versatile mystic is, perhaps, from the pen of Adolphe Franck (*La Philosophie Mystique en France à la Fin du xviii. Siècle*), who thus sketches him: "The most original part of the work of Saint-Martin is the impression he has left of his own personality; his mysticism was of a peculiar kind, at once metaphysical and sentimental, dogmatic and dreamy, satirical and inspired, traditionary and yet independent."

These seeming contradictions are really the traits which made him so attractive as friend, but made him lose in force as teacher. Few thinkers have had the power, like Louis Claude Saint-Martin, of passing through life holding views in direct opposition to the spirit of the age, and yet having so few enemies. He stands out in the fading past as one of those rare mystics who was more loved than hated.

It may be that the delicate charm of his nature precluded to some extent that rugged force which is characteristic of so many great thinkers of the past and present, and this very delicacy may be the reason why the Unknown Philosopher has left so little definite mark on the pages of his own day. We cannot disguise the fact that although to students of mysticism his life is of deep interest, yet to the world at large, the thinking and literary world, Saint-Martin is not one of those strong forces who have made and moulded history. But for Theosophists his life holds a charm; they see the silver thread, no matter how frail, which links his teaching with the Ancient Wisdom of the far-off past, when the inner world was not veiled from mortal eyes, as veiled it is to-day; and the life of the Unknown Philosopher adds one more testimony to the long list of mystics and occultists, who throughout the ages have striven by voice and life to lead humanity to the study of the unseen life.

ISABEL COOPER-OAKLEY.

THE SÂÑKHYA PHILOSOPHY.

(Continued from p. 375.)

THE INDRIYAS.

FROM the ahañkâra proceed also, under the impulse of the energy poured out from Prakṛiti, the ten indriyas or organs of perception and action, as well as the five tanmâtras or subtle elements. The former, the ten indriyas, are produced when the guṇa rajas predominates in the ahañkâra, which then is termed taijasa or luminous. The word indriya, etymologically speaking, means simply power or capacity, and is very properly applied in this connection, for these ten indriyas are not the "organs" of perception and action in the ordinary sense; that is, they are not the eyes, nose, etc., nor the hands or feet. The indriyas are really the powers or capacities of which the physical organs are simply the manifestations, or materializations, and seem to denote something more subtle even than the centres in the astral body which are usually considered as the real seats of sense perception. And it is also noteworthy that they do not arise from the manas or inner sense, although the manas is always spoken of as their ruler, and though the indriyas are dependent upon the manas for their activity and functional life. On the contrary they arise directly from the ahañkâra, *i.e.*, from the same source as manas itself, and thus in order of emanation are parallel rather than subordinate to the manas.

The ten indriyas fall into two classes—five powers of perception, five of action; the powers of perception being those of sight, hearing, smell, taste and feeling or touch; and those of action, speech, grasping, walking, disassimilation and generation. All of them are in themselves *supersensuous*, and their existence can only be inferred from their respective functions. And just as the existence of the senses is inferred from their functions, so are these functions themselves proved to exist through the knowledge of their respective

objects being attained, for only those objects with which the senses come into relation through their functions, are brought to our knowledge, while otherwise *all things*, whether shut off by intervening objects or lying at an infinite distance, ought to be equally perceptible. As a general rule the senses function in succession, but according to the Sâṅkhya a single affection of the internal organ may be brought about by the *simultaneous* action of several of the senses.

Since manas, or the "inner sense," does not differ in essence from the indriyas or external senses, and also occupies a co-ordinate position with them, in the Sâṅkhya scheme of development it is frequently taken together with them, and thus "eleven" senses are very often spoken of in the texts; indeed eleven and not ten is the characteristic number of the senses in the Sâṅkhya texts, except when manas is taken together with ahaṅkāra and buddhi as the "internal organ," where we find the "ten" indriyas alluded to.

The difference between the powers of perception and those of action is explained thus. Although both alike proceed from the taijasa ahaṅkāra, or ahaṅkāra dominated by rajas, yet in the emanation of the perceptive powers more sattva is held to be present than in the putting forth of those of action, wherein rajas rules almost pure and untempered by the influence of the other guṇas.

THE THIRTEEN ORGANS AS A WHOLE.

Between the outer senses and the internal organ there is this characteristic difference: the activity of the outer senses is confined to the present, while that of the internal organ (manas, ahaṅkāra; buddhi) extends over past and future as well as the present. Thus—to illustrate this in reference to a single power of perception and one of action only—while the sense of hearing perceives only present sounds, and the voice articulates words only in the present, not only does the internal organ infer from the presence of smoke that at that same moment the brushwood on the hill is burning, but also from the swelling of the river that it *has* rained, and from the running about of the ants with their eggs that it *will* rain.

A further difference between the outer senses and the internal organs is often expressed in their comparison with doors and door keepers. The outer senses are like doors, which as such let in

everything that seeks admission ; the inner organs are like the door-keepers, who not only open and shut the doors, but also control and order the perceptions and feelings which find admission.

To work out this comparison as a Hindu follower of the Sâṅkhya would do, we must think of the body as a palace and of the soul as the lord dwelling within it, and like an Eastern ruler remaining personally inactive, and taking no direct part in the administration of affairs. And this comparison will then lead us to the point of view from which the three internal organs and the ten outer senses are taken together in a single concept, *viz.*, as the tool (*karāṇa*) of the soul, represented in the above comparison by the well ordered staff of servants and officials within the king's palace. Or, as it is worked out in one of the texts: "As the headmen of a village collect the revenue from the heads of the households and make it over to the governor of the district, who in turn makes it over to the minister of the finances, who hands it to the king, so the outer senses, when they have made their observations, hand them on to the inner sense ; the inner sense having determined them, passes them on to the *ahaṅkāra*, and the *ahaṅkāra* having related them to its own personality, hands them on to the *buddhi*, which plays the part of the highest minister."

All the thirteen organs resemble each other in the fact that they enter into activity owing to one and the same cause and for one and the same purpose. The cause of their activity is the unfolding of the unseen power of past actions, which indeed lies not in the soul but in the *buddhi*, though it is regarded as something pertaining to the soul ; the purpose of their activity is simply and solely to help the soul to the attainment of its goal, *viz.*, the enjoyment (or suffering) of the fruit of action, and ultimately to liberation. To this end all the organs work spontaneously ; there is no ruler (according to the *nirīshvara* Sâṅkhya) who knows the nature, powers and purpose of the organs, and regulates their activity. But in spite of this the thirteen organs do not come into collision in the performance of their respective functions, but on the contrary mutually assist and supplement each other, just as if they acted by agreement and with understanding of their mutual intentions. "True, the organs are modifications of the three *guṇas* whose nature is to oppose each other, but they are rendered harmonious by the demands of the soul

(which are to be fulfilled by them in common), just like wick, oil and fire which, combined in order to illuminate the colours by banishing darkness, together form a lamp." *

Not only are the thirteen organs bound together into a unity by their common purpose; but there exists a further and important agreement between them in respect of their nature. All the organs alike are maintained and strengthened by physical nourishment; when weakened by fasting or other causes, they can be strengthened again by food and drink, because food and drink contain parts which are homogeneous with the substances composing these thirteen organs.

THE SUBTLE OR INNER BODY.

These thirteen organs are not transitory and do not perish like the gross body, but accompany the soul on its pilgrimage through all its changing existences. For this they need, according to the Sâṅkhya teaching, a basis, since without such a basis they would merely be an incoherent complex of powers, "like a picture without a foundation, or a shadow without the shadow-casting object." This basis which gives to the organs coherence and reality, the Sâṅkhya finds in the five subtle elements or *tanmâtras*; and in combination with these subtle elements the organs form the inner body or *lînga*. This inner body or *lînga* thus consists of eighteen components, *viz.*, the five subtle elements, plus the thirteen organs. The word *lînga* denotes, etymologically, the characteristic mark or distinguishing feature of anything; *i.e.*, in the Sâṅkhya, that which constitutes the special nature and character of the individual. For since the Sâṅkhya does not recognize the smallest qualitative difference between the individual souls, it follows that it is the inner body or *lînga* which forms the principle of the personality in this life and the principle of individual identity throughout the innumerable existences of the soul's pilgrimage.

We have here one of the most difficult points of the Sâṅkhya as represented in the existing texts. For if there be no qualitative difference whatsoever between the various individual souls or *puruṣhas*—and it must be admitted that this seems a logically inevitable application of all the statements made in regard to the

* Sâṅkhya Tattva Kaumudī, Kârikâ 36.

puruṣha—then what possible meaning can we attach to the conception of individuality as applied to such non-different puruṣhas? This is another of the numerous instances which we find in the study of Hindu thought which inevitably suggests the existence of an oral and esoteric teaching supplementing the texts which is now lost to us. But to return to the exposition of the system as it has come down to us.

We find several synonyms used in the various texts to denote this subtle body, and one among them was adopted into our own early Theosophical nomenclature, though unfortunately in quite another application. Thus we find instead of *liṅga-deha* the term *liṅga-sharîra* often used in the texts, both meaning “the characterizing body”; then again *sūkshma-deha* or *sūkshma-sharîra*, meaning simply “subtle” body, used in the same sense, and also not infrequently the term *âtivâhika-sharîra* or “body that accompanies (the soul in its passage) over.” The fullest description of the *liṅga-deha* is found in *Sâṅkhya-Kârikâ* 40, where after defining it as composed of the material principles or *tattvas* from *buddhi* down to the five *tanmâtras* inclusive, it is further described as “having arisen in the beginning unbounded (in respect of the gross bodies, into which it enters) and constant”; that is, the subtle body is formed at the beginning of the world period and lasts until either the liberating knowledge arises or the dissolution of the system takes place. But it is only in the former alternative that it is absorbed for ever into *Prakṛiti*; for all such souls as have not yet obtained liberation on the occurrence of *pralaya*, the *liṅga-deha* is formed anew at the beginning of the following world period. The cause of this re-formation of the subtle body lies in non-discrimination (between *Puruṣha* and *Prakṛiti*), in the power of merit and demerit (*karma*), and in the tendencies (or *vâsanâs*) stored up in the *buddhi*, these factors continuing to exist in a latent condition in *Prakṛiti* during the *pralaya*. The *kârikâ* closes with the words: “The inner body wanders (from one gross body into another), because (otherwise) it cannot feel affected by the states.” This implies that transmigration as well as feeling are effected by means of the inner body. But since feeling depends upon the union of the inner body with a gross body, it follows that during the moment of passage, *i.e.*, in the short time during which, after death has

occurred, the inner body is on its way to another gross body, no feeling whatever can arise. To prevent misconception among students of Theosophy, it may be as well to remark here that in the Sâṅkhya the term "gross body" or "body composed of the gross elements" is by no means confined to our physical body only, but includes a far wider range than we usually include under our conception of "gross" matter. For example, the gods themselves, Indra, Agni, Vâyu, the various orders of Devas, Rishis, etc., etc., have "gross bodies" in the Sâṅkhya sense, *i.e.*, bodies composed of the "gross" elements, in the Sâṅkhya sense of the term. Later on we shall attempt to co-ordinate this classification with our own; but the difficulties are many and great and the attempt may not succeed. At present we are only concerned with the teachings of the Sâṅkhya as presented in the texts which have come down to us.

The last words of the kârikâ quoted above, "affected by the states," are explained as follows: "The states are merit and demerit, discrimination and non-discrimination, indifference and absence of indifference (towards the sense-world), supernatural powers and lack thereof. With these the buddhi is affected, and as the subtle body embraces the latter within it, therefore the subtle body is permeated by them, just as a dress, provided with sweet-smelling champaka-blossoms, is permeated with their odour."

These "states" or "conditions" then and the inner body mutually determine each other; without the inner body the "states" are not possible, and without these "states" the inner body would not endure beyond the present life. The two thus stand to each other in the relation of a beginningless continuity comparable to that of seed and plant.

Thus according to the Sâṅkhya it is not the puruṣha, or soul proper, but the inner body which is good or evil, wise or foolish, self-denying or passionate, strong or weak; and moral responsibility upon which rebirth depends, pertains therefore not to the puruṣha but to the inner body. This inner body is often compared to an actor changing the parts he plays, because in virtue of a special natural capacity he assumes the most different forms, "impelled by the goal of the puruṣha," in other words in order that the latter may receive the reward of the deeds ascribed to it. "Just as an actor playing various parts becomes either Parashurâma or Ajâtashatru

or the King of the Vatsa, so the subtle body, when it assumes this or the other gross body, becomes a god or a man, or an animal or a tree.* And it is really this inner body which is meant when in Kârîkâ 62 it is said of Prakṛiti: "Verily none transmigrates, is bound or liberated; the Prakṛiti (alone) dependent on the various (Puruṣhas) transmigrates, is bound and is liberated." So long as the inner body pursues its pilgrimage, so long does pain endure, since it is the very nature of the inner body to produce pain. Only when the inner body finally dissolves in Prakṛiti and conditioned life ceases for all time, is liberation from pain achieved.

BERTRAM KEIGHTLEY.

(*To be concluded.*)

CORRESPONDENCE.

"EGYPTIAN MAGIC."

To the Editor of LUCIFER.

DEAR SIR,—May I be allowed to justify my attitude as author of the book on *Egyptian Magic* reviewed by you in the January number of LUCIFER? In the first place I frankly admit I am a student. Seven years is a very short time to have devoted to such subjects as these. It is only because, as a student, I felt so acutely the need of a small and convenient guide book freed as far as possible from the absurd phrases in which translators from the Egyptian seem to delight (such as "Ye two divine hawks upon your gables!"), that I made the collection just printed by the Theosophical Publishing Society. At the same time I must assert that by a series of strange accidents I have had peculiar facilities for gaining knowledge from those who know most about the subject in hand, and if at times I seem to speak with authority, I must plead that it is because I have, at such times, good cause for doing so.

You hope the Egyptians were not "so silly" as to believe a mere ceremony could prevent their incarnation of an initiate. I can only ask you to exert the faculty which it is the object of occult training to cultivate in order to study the real object of the burial rites of ancient Egypt, and even if you only use the material to be found in our own

* Kârîkâ 42.

national museums, I think you will find reason to change your opinion.

I cannot thank you enough for the great help you are giving all occult students by publishing your interesting studies of Gnosticism, but at the same time I must protest that I had not space to do more than barely indicate the origin of any one of the numerous papyri I have quoted; my object was to show that the study of the Bruce Papyrus may be a great help to the study of more ancient Egyptian Magic. The papyrus is undoubtedly Gnostic, and whether it was originally written in Greek or Coptic was quite irrelevant to my purpose. Many of the magical names used certainly have no trace of Greek in them. May I be allowed to state that it has just come to my knowledge that an English version of this Gnostic book has already appeared in one of the earlier volumes of the Apocrypha issued by the Pitt Press.

I remain, dear sir,
Yours faithfully,
S. S. D. D.

[I am afraid that even supposing it could be demonstrated that the Egyptians really held such a belief (it certainly has not been so demonstrated as yet), I should, instead of withdrawing my present expression of opinion, proceed to qualify the adjective with an adverb. It is not only one of the silliest but also one of the most immoral doctrines I have heard of, substituting as it does "magical ceremonies" for moral endeavour and spiritual purification; this was one of the main errors of some of the minor Gnostic schools. I am sorry to say that "S. S. D. D." has been misinformed as to an English translation of the Bruce Papyrus.—G. R. S. M.]



THE SOURCE OF EVIL.

WHAT end then will there be of evil? For if he who is injured returns the injury, evil will always pass and leap from one to another, and injury will receive injury. . . . Do you not see that you excite an ever-flowing fountain of depravity; and that you are introducing a law which is the source of evil to all the earth?—MAXIMUS TYRIUS.

THEOSOPHICAL ACTIVITIES.

ANNIVERSARY MEETING AT ADYAR.

On Dec. 27th, 28th, 29th and 30th the Anniversary Meeting of the Theosophical Society was held at Adyar. The meeting was probably the most successful that has yet been held, in spite of the fact that the Indian Section Convention now takes place at Benares. The hall was crowded on each occasion, and Mrs. Besant's course of lectures was a marked success. Upwards of six hundred members are said to have slept at Headquarters, and Mrs. Besant's audience must have averaged one thousand five hundred each day.

At the first meeting the President-Founder read his annual address, which consisted mainly of a historical retrospect, sketching the growth of the Society from its foundation, twenty-one years before. The general outline is of course familiar to most members, but Colonel Olcott supplies many fresh details, and is careful to refer for almost every point to documents in his possession. He divided the history of the Society into several periods marked by some specific change in the arrangements, such as the departure of Madame Blavatsky and himself for India, and the formation of the American Section. The documents quoted show that the Society, in spite of difficulties, proceeded unbroken through the various periods. This "Historical Retrospect" is published as a separate pamphlet.

The reports of the various sections followed the presidential address, and showed most satisfactory progress in every direction.

The report of the Buddhist Schools in Ceylon was also of much interest, nineteen new schools having been opened during the past year, bringing the total to eighty-eight, with an attendance of over eleven thousand children. As these schools are practically due to the efforts of Colonel Olcott their remarkable success is most encouraging to him.

The subjects for Mrs. Besant's course of four lectures delivered in the intervals of the official meetings were the four great religions, Hinduism, Buddhism, Mohammedanism and Christianity. These lectures will be published as usual in book form. The Subba Row

Medal was awarded to Mr. A. P. Sinnett for his work entitled *The Growth of the Soul*.

MRS. BESANT'S INDIAN WORK.

In our last issue we left Mrs. Besant just entering the new unbroken ground of Sindh, and we must take up our thread from this point.

From Hyderabad our colleague writes : "This letter is penned under difficulties ; a crowd of women are gazing through the windows and flowing over the threshold ; a number of aged men are seated round the room ; a pundit is eagerly arguing in Sindhi with a priest of Guru Nanak, and I have refused to answer questions on Paramâtman and Âtman on the ground that I have closed my reception and must do my English mail. This is a curious place, the people good-hearted and gentle-natured, very ignorant and very eager to learn . . . quite untrained in thought, not even conversant with the teachings of their own religion—but to take up my story. We left Mooltan city on Dec. 1st, morning, having formed there a branch of people who had been studying some time. We travelled till the next morning when we reached Shikarpur, our first place in Sindh. Here we found three members, an Englishman, a Hindu, and a Parsi—cosmopolitan enough. . . . The conversations here were rather poor, the people being very uninstructed, and the only hopeful sign was that the books went pretty well, and some interest was aroused. On the fourth we left for Hyderabad, travelling all day through the arid tract that lies beyond the fertilizing influence of the Indus. There is no famine here, for the country is supplied by its great river and has no rains. In consequence of this, mud is largely used for the good houses, as plaster might be in England, and they have a curious clean-cut flat massive appearance, with very thick walls and flat roofs. Houses, forts are all this smooth mud, and last for hundreds of years uninjured.

"The first day's lecture at Hyderabad was attended by a crowd that swept away all the arrangements made to receive about a fiftieth of their number. I had to stand on a table and address a densely packed standing audience, that remained quiet as mice, but must have been very uncomfortable. On the three following days we had a big awning spread, and I spoke from a verandah a little way above the ground, and all was convenient. Every morning's conversation has been crowded, and the people very earnest, but, oh ! so ignorant. I got some of the more hopeful together and formed them into a centre for study, but advised them *not* to join the T. S. till they knew

a little more. They have bought quantities of books, clearing our whole stock of manuals, *Gitâs*, *Upanishads* and *Outer Court*, and a number of the *Voice of the Silence*. Some good will come from this, I hope. . . I have had one large meeting of women also, they being as eager as the men."

Mrs. Besant went from Hyderabad to Karachi, where after a number of lectures and private conversations a Branch was formed which gave good promise. An interesting feature of the work was the beginning of a plan for educating the women, who are deplorably ignorant. At Mysore the Society is in excellent condition, and large meetings were held besides much other work being done. A lecture on "Theosophy, the Science of the Soul," was delivered at Bangalore, at which the Prime Minister presided. He was so much impressed that he requested an abstract to be printed and circulated by the Government, the lecture dealing mainly with education. At the palace of the Maharani Mrs. Besant lectured to the leading ministers and court officials, her visit producing some important results.

NEW ZEALAND SECTION.

The following report has been received :

The New Zealand Section is preparing for its first Convention, and it has been decided to hold it in the first week of the new year. The City of Wellington has been chosen as the place of Convention on account of its central position, which makes it most convenient in every respect for the meeting of delegates from both north and south.

The Auckland Branch held its annual meeting on November 27th. Mr. C. W. Sanders is again President, and Mr. W. H. Draffin is Secretary and Treasurer. A satisfactory report was read by the Secretary. Financially the Branch is in a good condition, and good work has been done during the year.

The Waitemata (Auckland) Branch held its annual meeting on December 2nd. Mrs. Draffin was re-elected President, and Mr. J. Dinsdale, Secretary.

The Secretary of the Christchurch Branch (Mr. J. McCombs) has resigned, and his place has been taken by Miss Rogers.

The General Secretary is now lecturing in various country towns in the Province of Wellington, with very satisfactory results in Wanganui and Palmerston, though in some cases the audiences are unsympathetic or merely curious. Pahiatua and Woodville Branches have been visited. The general election interfered to some extent

with the lecturing arrangements, and also with attendance ; the lectures in some cases having to be put off.

Apart from the public lectures it is satisfactory to learn from Branch Secretaries' reports, that Miss Edger's visit to the Branches has led to increased effort in various ways. She reaches Wellington again in time for the Convention, then returning to Auckland, after a short rest will probably visit Australia, lecturing in Brisbane, Sydney, Melbourne and other places.

EUROPEAN SECTION.

The drawing-room meetings which had been temporarily discontinued towards Christmas time, began again shortly after the new year, and are now in full swing. Four of these are now being held regularly, Messrs. Mead, Leadbeater and Keightley conducting them.

Mrs. Cooper-Oakley completed a tour in the North of England at the beginning of this month, the tour extending for nearly three weeks. The centres and branches at Hull, Middlesbrough, Harrogate and Bradford were visited, numerous lectures being given and branch meetings held. Mrs. Cooper-Oakley in the course of her tour spoke on "Death and its After-states," "Mystics of the Eighteenth Century," "The Book of Life," and "Brotherhood." The work of the various branches visited is going on in a satisfactory manner.

The fifth Annual Meeting of the Theosophical Society in Holland was held at the Dutch Headquarters, 76, Amsteldijk, Amsterdam, on Dec. 30th, 1896. The report was of the most encouraging nature, three of the centres having been constituted as recognized Branches of the Society during the year.

The report from France is also excellent, Dr. Pascal stating that the interest in Toulon is rapidly spreading, the numbers of enquirers and persons reading Theosophical literature increasing in a remarkable manner. The new French works by Dr. Pascal and Mon. D. A. Courmes no doubt have a good deal of influence in this.

REVIEWS.

THE APOCALYPSE OF BARUCH.

Translated from the Syriac, with Introduction, etc., by R. H. Charles.
[London : Black, 1896. Price 7s. 6d.]

THE Revelation of Baruch belongs to that cycle of apocalyptic literature for which the book now inscribed Revelations was selected by the compilers of the canon of the New Testament in the middle of the second century. Written originally in Hebrew, it was translated into Greek, and then again further translated into Syriac. But even the original Hebrew was not the work of a single author; on the contrary, it was a compilation from five or six independent writings. In addition to the Apocalypse a considerable body of literature circulated under the name of Baruch before and after the Christian era; in fact, the Apocalypse itself seems to have been in circulation in Christian communities as late as the sixth century.

Thomson, in his *Books which influenced our Lord and His Apostles* (1891), gives the date of the Semitic recension as 59 B.C., but Charles makes it a century later. In either case the book is of immense value to the New Testament student, "as it furnishes him with the historical setting and background of many of the New Testament problems."

The Apocalypse of Baruch presents us with the primitive setting of the hopes and fears of the original followers of Jesus; it is of the same nature as primitive Ebionism and the prophetic side of Essenism. It is "opposed" to Pauline gentilism, if indeed we can say that a prior is opposed to a later—a difficulty, however, which most theologians gaily over-ride when treating of the Petrine and Pauline controversy, the outcome of which converted the original impulse from a national and materialistic to a general and idealistic tendency.

Among the doctrinal points in Baruch perhaps the most striking is its mode of dealing with "original sin." Adam's "sin" affects only man's *physical* existence, and not his spiritual life, for "every man is the Adam of his own soul."

Needless to say that Mr. Charles has done his work with that painstaking industry which has characterized him in the past, and has produced a volume that will command the respect of all scholars.

G. R. S. M.

STUDIES IN JUDAISM.

By S. Shechter, M.A., Reader in Talmudic in the University of Cambridge. [London : Adam & Charles Black, 1896.]

THE essays published under this title are well worth the attention of all who are interested in the study of comparative religion. In the introduction the author tells us that these studies were "written on various occasions and at long intervals," consequently it is only in the first three that there is any unity of purpose, where the object in view is "to bring under the notice of the English public a type of men produced by the Synagogue of the Eastern Jews." A short description is given of the more prominent points of difference between the Eastern and Western Synagogues, differences which obviously arise from the characteristics of the nations they represent; the members of the former being given to wild enthusiasm and excess, "though at times producing noble souls," such as Baalshem, the founder of the Chassidim, Nachman Krochmal, whose important work, entitled *The Guide of the Perplexed of the Time*, justifies his being called by a great historian the Father of Jewish Science, and Elijah Wilma, the "great one in Lithuania"; while the latter owing to its more practical tendency, has little room in it for the play "of those forces which produce either saint or learned heretic."

The six succeeding essays deal with the various dogmas of Judaism, its traditions and its theology, while the last five "touch on certain social and familiar aspects of Judaism." Admitting the great interval which lies between the teachings of Jewish antiquity, the Bible and Talmud, and those of Maimonides, Nachmanides, and their successors, the author devotes the sixth essay to presenting an outline of the history of Jewish dogmas, incidentally mentioning that the influence of the Judæo-Alexandrian school was only a passing one, the doctrines never having become authoritative in the Synagogue. The rise of the "historical school" is described, and it is interesting to note the attitude taken by the leaders towards their religion, "an enlightened scepticism combined with a staunch conservatism which is not even wholly devoid of a certain mystical touch."

The theological position is thus defined: "It is not the mere revealed Bible that is of first importance to the Jew, but the Bible as it repeats itself in history; in other words, as it is interpreted by tradition." Authority is removed from the Bible and is placed in "some living body." This "living body" is described as the "collective conscience of Catholic Israel as embodied in the Universal Synagogue," and it is

further claimed that "liberty was always given to the great teachers of every generation to make modifications and innovations in harmony with the spirit of existing institutions."

The mystical side of Judaism, in the Middle Ages and modern times, is treated in the essays on "The Chassidim and Nachmanides." The Chassidim were a pious sect founded by Israel Baalshem, who was born about 1700 in Roumania; the keynote of his teaching was the "Universality of Divinity," that "all created things and every product of human intelligence owe their being to God," and "if the Vitalizing Word were to cease, chaos would come again." He considered the world as governed in each age by a "different attribute of God—one age by the attribute of Love, another by that of Power, a third by Beauty, and so on," and further that the law should be interpreted in "accordance with the Attribute of the Age." Great stress is laid on the power of prayer, by which true greatness is to be achieved rather than by study. Prayer was essentially to be used as a means of bringing a man nearer to his God; he "must lay aside his own individuality, and not even be conscious of his existence. Indeed it is only through God's grace that after true prayer man is yet alive; to such a point has the annihilation of self proceeded." This conception of the true meaning and end of prayer exceeds the usual definition of the term, and is nearer the act of concentration which, if successful, would take the consciousness on to other and higher planes.

The later history of Chassidism shows a rapid falling away from the lofty ideal with which it started; the mystical conception of "Union with God" was far beyond the ordinary man, who required something more tangible to worship; the result was that the "honour due to the divine in man" became distorted into an idolatrous worship of the leader, or Zaddik, to whom unquestioning obedience was rendered. As time went on the Zaddiks became more self-seeking, and each strove to have a sect of his own in order that he might reap the material benefits of the position. In the rise and fall of Chassidism are once more illustrated the difficulties that meet all religious teachers who endeavour to convey to the ignorant majority a metaphysical conception of the Divine, for we are told that "among the Chassidim of to-day there is not one in ten thousand who has the faintest conception of the sublime ideas which inspired Baalshem and his disciples"—a comment that applies equally to most of the creeds of the present age.

In the essay on "Nachmanides" we have the description of a most interesting character. Born in 1195, his soul is said to have sprung from the "right curl of the head of Adam," which typifies mercy

and tenderness ; he represents Judaism "from the side of emotion and feeling." According to his teaching the human soul was a "direct emanation from God," which became manifest at the creation of man, and he distinguishes it from the "moving soul," or *Nephesh Chayah*, common to all men and creatures, considering that the special soul of man, or rather the over-soul, was pre-existent to the creation of the world ; "in God, the soul abides in its ideal existence" before entering into the body of man. He believed in the transmigration of souls, basing it on the "commandment of the Levirate marriage, where the child born of the deceased brother's wife inherits not only the name of the brother of his father, but also soul, thus perpetuating his existence on earth." By teaching "that the very generation which passes away" returns immediately, Nachmanides tried to explain away the difficulty of God's visiting the iniquity of the fathers upon their children ; the latter being "the very fathers who committed the sins." Truly a groping after justice, as embodied in the great laws of karma and reincarnation, but a very crude conception of their application.

In the essay on the "Child in Jewish Literature" further evidence is given of the belief in the pre-existence of the soul. In the Jewish legends the embryo-period plays an important part ; man receives a warning before his birth that he will be held responsible for his actions. "He is regularly sworn in, the oath has the double purpose of impressing upon him the consciousness of his duty to lead a holy life and of arming him against the danger of allowing a holy life making him vain ; the unborn hero is provided with two angels, who take him every morning through paradise and show him the glory of the just ones who dwell there. In the evening he is taken to hell to witness the sufferings of the reprobate."

In another legend God creates man "who will be a combination of angel and beast—his evil deeds will place him beneath the level of animals, whilst his noble aspirations will enable him to obtain a higher place than the angels." "Care is therefore taken to make the child forget all it has seen and heard in these upper regions. Before it enters the world, an angel strikes it on the upper lip, and all his knowledge and wisdom disappear at once." There are many other points of interest in this book which might be dwelt on with advantage did space permit, but it is hoped sufficient has been said to induce others to read it for themselves. The author's aim is to attract fellow students into a field of research, Jewish Mysticism and Rabbinic Theology, at present utterly neglected. He pleads, "That no creed or theological system which has come down to us from antiquity can afford to be

judged by any other standard than by its spiritual and poetic *possibilities*; this indulgence Judaism is as justly entitled to claim as any other religion." This is true, and it is a curious revelation that, while they show a peculiar tenacity on many other points, the Jews are at the present time comparatively indifferent about their religion and the sources from which it is derived.

As far as the general reader is concerned it is to be regretted that the most important work of all, *The History of Jewish Tradition*, by Weiss, which is reckoned as a standard work, is written in Hebrew and has not been translated. There are, however, a number of other books mentioned by our author, which will help any reader sufficiently interested to learn more of the history and traditions of a most remarkable people.

L. M. C.

THE HUMAN AURA.

By A. Marques. [Office of *Mercury*, Native Sons' Building, 414, Mason Street, San Francisco. Price 2s.]

No reader will be able to complain of lack of definiteness as regards the statements made in this book. Vagueness is certainly not a fault of the writer, and he is to be congratulated on the clear and business-like manner in which he has presented his ideas, or rather the observations of the psychic or psychics which form the basis of the work.

The psychic whose visions are thus recorded is clearly a good deal in advance of the usual untrained seer with whose vagaries all students of spiritualism are familiar. A coloured plate at the beginning illustrates the aura as seen by the psychic, but no mention is made as to the general state of development of the aura so given, and one can hardly think that everybody has such methodically arranged layers of colours, even supposing that the auras and colours are placed in the manner shown.

It may be mentioned here that a series of illustrations of the various auras at different stages of development has been prepared in London and will be used by Mrs. Besant in her lectures, so that quite independently attention has been turned to the subject in the two hemispheres at the same time, and with the same intention as to pictorial illustration.

There are one or two points which must be noted even in the brief review possible in these pages. One of these points is the arrangement

of colours given to the different "principles" or auras. The buddhic, for instance, has special colours and the mânasic others quite different. This does not appear to be borne out by trained vision, nor to the ordinary person does it seem quite reasonable to suppose that a certain plane has a special colour or a limited range of two or three colours.

Again, the psychic does not stop at anything lower than Âtman, but proceeds right up to the âtmic aura!—two clear stages in advance of the more humble observers whose records have been embodied in recent Theosophical literature. The most original part of the book deals with the "tâtvic aura," a narrow strip of five layers close to the skin. It will be a surprise to many readers of that interesting but peculiar book, *Nature's Finer Forces*, to discover the extraordinary shapes given to the vibrations of the ethers treated as real things in the aura. If the observations on this matter are correct, a new field of psychic research has been discovered. The bibliography at the end of the book is an excellent idea.

A. M. G.

HYMNS OF THE ÂTHARVA-VEDA.

Translated by Maurice Bloomfield. [Sacred Books of the East, Vol. XLII. Oxford: 1897. Price 21s.]

WE live in quaint times. In an article in the December number of *The Classical Review* ("Notes Critical and Explanatory on the Magical Papyri"), Mr. Ernst Riess is emboldened by the report that "the remnants of ancient superstitions are to be edited," to put forward certain philological criticisms on some of these fragmentary texts. What must be the feelings of the "magicians" of antiquity! Their wonderful "words of power," their marvellous word-recipes whereby the moon could be "brought down," whereby diseases could be expelled and recalcitrant humanity compelled to minister to their will, are degraded to an uncatalogued heap of literary bric à brac which at best can only serve to elucidate a few obscure philological points! Sic transit, etc.! as Macaulay's "every school-boy" would remark.

We do not mean to suggest that the Samhitâ of the fourth Veda is a "Sword of Moses," or "Barrett's Magus," or that Mr. Bloomfield is a mere philologist; but there is the shadow of analogy between the two matters.

This collection of prayers, invocations, incantations, charms and spells, is right and left handed, it is used "to appease, to bless, and to curse"; and Mr. Bloomfield is critical rather than explanatory in his commentaries.

The present translation includes about one-third of the collection of the Atharva-veda as found in the text of the Shaunaka school, but sufficient is given to form a very fair estimate of the general content. The ancient collectors of this mass of heterogeneous mantras seem to have no sense of the incompatibility of the material, and they cheerfully include in the same collection charms against vermin, etc., with cosmogonic and theosophic hymns !

The painstaking industry of Mr. Bloomfield of the Johns Hopkins University is beyond all praise; the endeavour to define the position of the Atharva-veda in Hindu literature in general is characterized by much thoroughness and is especially commendable in such pioneer work. The ordinary reader, however, will not be able to make much of this learned Introduction; he will indubitably lose his way in the forest of technical terms.

One thing, however, is brought home to the mind of the observant student of religion, and that is the similarity of features which every ancient scripture possesses. The Veda must be treated like the Old Testament; it is a collection of many traditions of many different epochs, and so far from all being Shruti or Revelation as the faithful believe, many passages are its direct antipodes; just as are many of the passages of the Old Testament. That this was the fact in the case of the A-V., was admitted by the ancient Hindu theologians of the pre-mahābhāratan period; that such was the case with regard to the O. T. compilation was admitted by the early Christian theologians (the Gnostics). To-day in the West a new theory of revelation is being evolved to meet the requirements of truth and a scientific investigation of the documents of the Bible; may we hope that learned Hindus will do the same for the traditional text of the Veda. Bibliolatry and Veda-fetishism are fast passing into the "summer-land" of exploded superstitions.

G. R. S. M.

LES APOCRYPHES ÉTHIOPIENS, VOL. VII.

Translated by René Basset. [Paris: 1896. Price 1 fr. 50.]

VOLUME VII. of this interesting and scholarly series is entitled by M. Basset "Enseignements de Jésus-Christ à ses Disciples et Prières Magiques." These fragments are translated from two MSS., in the Bibliothèque Nationale, respectively of the 15th and 16th century.

The Teachings of Jesus to his Disciples and the specimens of magical prayers, or as Harnack would call them "glossolical word-formations," are of no value in themselves, but they are of great

interest from the following considerations. They point to the persistence of a magical tradition in Abyssinia, which even in the 16th century retained the impress of Judæo-Gnostic origin; they, therefore, arouse the hope that if the libraries of Abyssinia are thrown open to a scientific mission, as Menelik has promised, MSS. of the greatest importance may be discovered, which will throw light not only on the magical offshoots of Gnostic theurgy, but also on the more comprehensible doctrines of the Gnostic doctors.

Invocations of the sort familiar to students of the Magic Papyri are poor stuff at best; and the invocation of names especially gave rise to the grossest superstitions. As Maspero tells us (*Études de Mythologie et d'Archéologie*, ii. 298, 299), the ancient Egyptians had an idea that the "name" of an individual was his real being, and if they could get possession of this they would obtain entire power over him. All this is the superstition of the fact that not only every individual, but also every thing in the universe, has its "keynote." The whole universe consists of "form" resulting from "sound"; hence the "speaking forth" of the universe by the "Word," etc., the "Name of Jesus," *i.e.*, the "name" or "word" which Jesus used for his wonder-workings, etc.

But such "names" and such "words" have nothing to do with the "Abra-Kadabra-Schwindelei" of ordinary invocatory and evocatory magic, or the spells of sorcery. By "calling the name" of anyone on the "astral plane," he appears before one, but that "name" is no name; it is an effort of the will and the striking of a certain "keynote," which is a clumsy expression for the knowledge of the make-up of a person's "aura." The true initiate has no need of magical formulæ.

G. R. S. M.

THEOSOPHICAL

AND

MYSTIC PUBLICATIONS.

Colonel Olcott varies his "Old Diary Leaves" this month by the translation of a delightfully Oriental address read to him in the course of his wanderings. It is given as a sample of the kind of thing he "had to face, with unblushing cheek and an assumption of great interest." Probably in the original language the extravagances would sound merely poetical, but it must be trying for a Western with a sense of humour to listen to a description of himself which would be more suited to an incarnation of the deity. The Colonel is still occupied in his account with mesmeric cures which were always much in demand. The article on "Folk-lore of the Mysore Mulnaad" is concluded and gives numerous particulars of the superstitions, medicine-men, etc., of the people of this state. The picture of their condition is a most unattractive one. Miss Ward contributes a paper on Tennyson, the other articles being of a technical nature,

It is a pleasure to notice so excellent an article in our little Bombay magazine, *The Theosophic Gleaner*, as that on "Celibacy and Marriage." Such a title is generally the signal for a series of remarks in very doubtful taste and of a flavour not altogether agreeable, but the writer not only avoids all dangers but conveys his ideas in most excellent English. With many well-chosen illustrations he emphasizes his point, that neither celibacy nor marriage are in themselves either a help or a hindrance to spiritual life. *The Journal of the Mahā Bodhi Society* maintains its recent and somewhat improved standard, but a little more care should be taken to distinguish original from reprinted articles. Dr. Paul Carus' *Dharma, or Religion of Enlightenment*, an excellent epitome of Buddhism, is reprinted, but in the issue before us there is no sign of the source from which the article comes. *The Buddhist* contains a translation of the *Anguttara Nikāya*, a Buddhistic ethical scripture, and among other papers, one on Buddhism and pessimism. Why should such vulgar nonsense as the article on Noah, "the eminent sanitary sharp," be reprinted from *The Truth Seeker*? Surely it is as well to let such things lie where they are buried. *The Prasnotlara*, besides containing an account of Mrs. Besant's tour and some judiciously chosen reprints, deals with Indian ceremonies and symbols in its "Questions and Answers." I. H. instils some sensible ideas into the minds of his readers in his last answer. He points out the danger of the two extremes of entirely rejecting the shāstras, and of believing that everything contained in them must be of value. The idea that there is a good deal of useless and interpolated material in the sacred scriptures of any religion is one that can hardly be too widely spread among "the faithful." *The Ārya Bala Bodhini* continues in its usual manner with articles suited for the younger generation, but of a much more serious and philosophical nature than the youth of this country would pay much attention

to. The questions submitted by the readers are of an interesting nature. We have also to acknowledge from India and Ceylon the receipt of *The Thinker*, *Rays of Light* and *The Hindu*, the latter containing a report of the anniversary meeting of the Society.

The Vāhan is rather above its usual standard of interest this month, the "Enquirer" occupying a large portion of the journal, and consisting mainly of answers by C. W. L. The puzzling chhâyā, the etheric double, were-wolves, the kāmārūpa, and the globes of the planetary chain are dealt with, but perhaps the subject of greatest interest for this time is that of the "close of the cycle" about which so many statements have been made and so many fears aroused. C. W. L. treats the matter with but little respect, and emphatically opposes the strange idea that at the end of this year or of this century there will be some great occult change so that the opportunities of definite spiritual progress will cease or be lessened for ordinary humanity. The requirements for entrance to the "Path," he tells us, are not arbitrary, but based on nature, and therefore not subject to any sudden change according to the date—or the weather. G. R. S. M. contributes a note on the Jehoshua ben Pandiva legend, and an interesting quotation from a recent theological writer.

Le Lotus Bleu gives an excellent series of translations which will serve to keep the latest Theosophical investigations before the attention of French readers, the January number comprising Mr. Leadbeater's *Dreams* and Mrs. Besant's vegetarian lecture. Dr. Pascal writes on thought-forms and embodies in his article the recent accounts of these interesting shapes and of the super-physical planes. Amo contributes a short paper on the Path. The energetic Dr. Pascal has contributed a new and most useful pamphlet to French Theosophical literature. It is based on the English *A B C of Theosophy*, but is practically a novel production, embodying in a simple exposition

the later development of Theosophical teachings. As an introductory work for the enquirer it is excellent. *L'Hyperchimie* contains, as usual, articles on alchemical experiments in which the most up-to-date scientific phrases and chemical symbols are employed to elucidate—or otherwise—the subject.

In *L'Isis Moderne*, the most interesting article is one on Initiation among the Gnostics, by M. Matter. It is not, however, stated whether it is a reprint or an unpublished paper. The first part only of the paper appears in this issue, and shows by a number of quotations from Irenæus and Origen that the Gnostics claimed to have a secret doctrine, superior to the ordinary public one, that only a few among themselves were permitted to know the higher mysteries, and that they used symbols and rites in their initiations. The other contributions are up to the usual standard. *Les Origines de la Philosophie Réelle* is a pamphlet containing an address in honour of the approaching sixtieth anniversary of the discovery of this "true science" or philosophy, which is termed "l'athéisme spiritualiste," and is based on the idea of two eternal existences, the soul (uncreated—therefore there is no God!) and matter. It is curious that what is almost a religious body should be held together by such ideas. The address consists mainly of a eulogy of the "discoverer," Hippolyte Colins. We have also to acknowledge the receipt of a French catalogue from M. Bodin, Paris, of works relating to the occult sciences.

From Spain come *Sophia* and *La Unión Espiritista*, the former comprising the usual excellent series of translations and one or two original articles. Among the latter, that on astrology has reached an exposition of the signs according to their division into the four elements and the various aspects. The issue opens with an editorial on the beginning of the fifth year of the journal. The Spiritualistic magazine contains as usual extensive quotations from the "Master," Allen Kardec, and a number of articles of

varying interest and mainly of an ethical nature.

Mercury for January opens with an editorial retrospect of the past year, followed by a short paper on the Mahâyâna, treating briefly of Japanese Buddhism. Dr. Marques writes on Theosophy and Science and two interesting questions are answered in "The Forum Department." The children's section is well supplied. *The Metaphysical Magazine* for January contains a series of articles which make somewhat heavy reading, the subjects including "Mysticism and its Witnesses," "Celts, Druids, and 'Being,'" "Analysis of Anger" and others of similar type. The department of psychic experiences contains two interesting stories. *Notes and Queries* is as varied and as catholic in its choice of subjects as usual. Especially curious are the properties of numbers which form so prominent a feature in most of its issues. We can always obtain something out of the way in these pages, for the properties illustrated are by no means those simple ones familiar to the schoolboy, but must have required immense patience and ingenuity for their discovery.

From Holland we have *Theosophia* for January with a New Year's greeting from the editor. The translations contained in this issue are all continued ones, including the *Bhagavad Gîtâ* and *Karma*. The *Teosofisk Tidskrift* and *Theosophia* arrive as usual from Sweden, but the language prevents further notice.

Die Uebersinnliche Welt entered on its fifth year in January. The first article is a short one on dematerialization and rematerialization, written from a purely metaphysical point of view, one that is not likely to be very fruitful in what must belong to the scientific realm and not to the metaphysical. The ideas of Schopenhauer and Mainländer on the nature of matter are explained. This is followed by articles on the origin and nature of the mediumistic "power," the projection of thought-forms and other

psychic matters, on the whole distinctly interesting.

The *Metaphysische Rundschau* opens with a piously ethical paper divided somewhat artificially into parts corresponding to the movements of a musical composition, with prelude, intermediate movement and "finale grandioso." Several translations from the English are given. *Lotus Blüthen* for January begins with an article on the flower from which its name is taken and expounds its symbology. The best part of the contents is a selection from the poems of an old German mystic, which possess the none too common merit of simplicity of diction along with clearness of idea.

We have received the prospectus of a new Italian journal, which judging from the excellent manner in which the prospectus is produced, should be well managed. The journal, *Il Mondo Segreto*, is to appear this month and will deal with Theosophy, the Kabala, occultism, spiritualism, hypnotism and general psychic subjects.

Theosophy in Australia has an article on "Theosophy and the Book of Genesis," in which the verses at the beginning of the Bible are interpreted in a kabalistic manner. The questions, in the section devoted to solving the difficulties of students, include the subjects of temporary possession of another person's body, the higher manas, and our familiar friend, the reason for manifestation.

The Vegetarian has just entered on a new period with altered management, and its style shows a marked improvement. In the issue before us the articles are of real interest and much less "cranky"

than the unsympathetic reader might expect. The new cookery column ought to prove of service to beginners in vegetarian cookery.

Cosme, the first English number of which has just been published, is a curious production. It is the organ of a small colony in Paraguay, of about one hundred persons, forming a new social scheme. The journal is produced in a very business-like manner, and it is to be hoped that the colony is as well conducted.

We have also to acknowledge the receipt of *Book-Notes*, *Modern Astrology*, *The New Spiritualism*, a reprint from *Light* of an article by Richard Harte, *Light*, *The Agnostic Journal*, *The Mystical World*, *Ourselves*, *Theosophy*, *The Irish Theosophist*, *Child-Life*, *The Theosophical Forum*, *The Lamp*, and *The Awakening to the Self*, and a reprint of Mr. Charles Johnston's translation of Shankarâchârya's beautiful work.

The Theosophical Publishing Society have just issued a new and much extended catalogue which should be procured by all students as it contains an excellently chosen list of works on theosophical and other subjects. We have also received the monthly book-list published at the Literary Bureau, Bloomsbury Street, London, W.C., an admirable guide to new literature. The January number contains a very fair bibliography of modern Theosophy.

We are pleased to announce that a new Transaction of the London Lodge, by Mr. Sinnett is in the press. It is entitled "The Beginnings of the Fifth Race," and is said to be of great interest.

A.

[illegible]

PRINTED IN U.S.A.

THREE DAY
CIRCULATION



The Theosophical review

BP

500

T5

v. 19

1896/97

LC Coll.

74823

GTU Library
2400 Ridge Road
Berkeley, CA 94709
For renewals call (510) 649-2500
All items are subject to recall.

